DOCUMENT RESUME

ED 148 506 RC 010 153

TITLE Proceedings: Indian Education Conference 1976 (17th, Tempe, Arizona, April 2, 1976). 200 Years of Indian Education--What Now? Where Now?

INSTITUTION Arizona Indian Education Association, Phoenix.; Arizona State Univ., Tempe. Indian Education Center.

PUB DATE 2 Apr 76

NOTE 60p.; Pages 6-10 may not reproduce well due to marginal legibility of original document; Related documents include ED 048 993, ED 049 883, ED 089 917, ED 093 559, and RC 010 152-153

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.

DESCRIPTORS *American Indians; Biculturalism; *Bilingual Education; Educational Coordination; Educational History; Educational Needs; *Elementary Secondary Education; Females; *Futures (of Society); *Higher Education; Reservations (Indian); Role Perception; Urban Population; Youth

IDENTIFIERS *Conference Transcripts; Native Studies

ABSTRACT

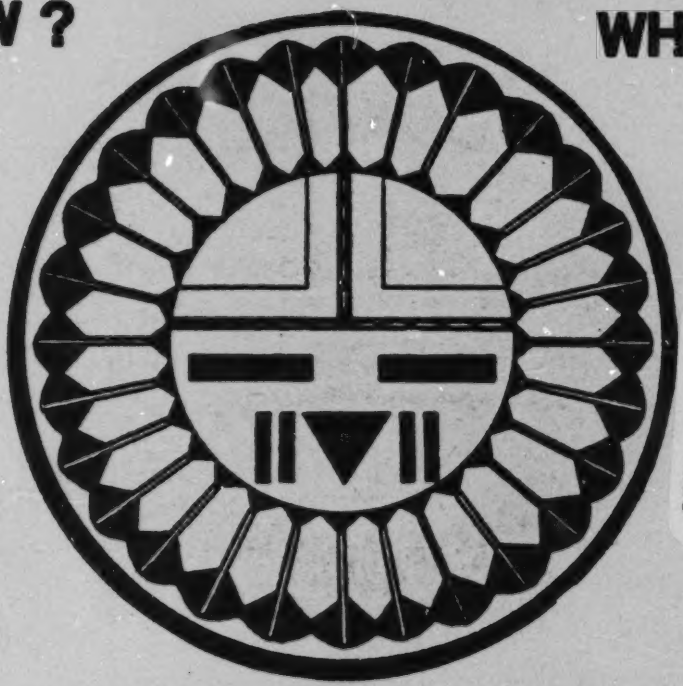
Addressing the theme "200 Years of Indian Education--What Now--Where Now?", these transcripts of the 17th Annual Indian Education Conference (Arizona, 1976) include comments, questions, and definitive statements of professionals in the field of Indian Education. Presented by workshop title, the seven workshops included in this document are: "Indian Elders Look at Education"; "Higher Education of Indian Students"; "The Role of Indian Women in Education"; "Indian Youth Looks at Education"; "Coordination of Urban/Reservation Education Needs"; "Bilingual/Bicultural Education"; and "Indian Studies". Transcripts from Workshops 1, 5, 7, 8, 11, 12, and 13 are not included in this document; however, the Keynote Address (observations about the history, present conditions, and future possibilities of Indian Education) is presented in its entirety. (JC)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

200 YEARS OF INDIAN EDUCATION

WHAT NOW ? WHERE NOW ?

ED148506



U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

SEVENTEENTH ANNUAL INDIAN EDUCATION CONFERENCE

APRIL 2, 1976

CENTER FOR INDIAN EDUCATION
COLLEGE OF EDUCATION

Arizona State University
Tempe, Arizona

RC 010153

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
Center for Indian Ed.
Arizona State Univ.
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

PROCEEDINGS: SEVENTEENTH ANNUAL INDIAN EDUCATION CONFERENCE

200 YEARS OF INDIAN EDUCATION - WHAT NOW? WHERE NOW?

CO-DIRECTORS:

Dr. John W. Tippeconnic
Mr. George A. Gill

SPONSORED BY:

Center for Indian Education
College of Education
Arizona State University
Tempe, Arizona

IN COOPERATION WITH:

The Arizona Native American Education Association

PUBLISHED BY:

Center for Indian Education Press
Arizona State University
Tempe, Arizona

INTRODUCTION

Introduction: Dr. John Tippeconnic, Director, Center for Indian Education; Arizona State University, Tempe, Arizona.

On behalf of the Center for Indian Education, the Office of Indian Affairs here on campus, the Arizona Native American Education Association, and the students, I would like to welcome you all to the Seventeenth Annual Conference on Indian Education. I am very pleased to see the turnout. It makes me especially warm inside to know that you've come. I know many of you came a long way to be with us today.

We have structured a program for this Conference with you in mind. We know that you have come with a number of questions, you've come representing valuable resources, valuable knowledge, that we need. With that in mind, the workshops which will be held all will have a moderator, a facilitator, a number of people who will serve as resource people and, of course, each one will have participants. We hope that as you attend the sessions that you will become involved and be active, and generate questions. Spread your concerns and bounce them off these people we have called in as resource people. They have certain expertise, and we should utilize that. Let's ask them to answer our questions. While I have the floor, this is the only time we'll get together in a general assembly like this, I would especially like to thank all the people who are involved in this conference. We utilized a number of people not only those that are connected with ASU, but people in surrounding areas, and they gave a great deal of time and effort to put the conference together. I would like to introduce our keynote speaker, Dr. Roger Buffalohead. I have had the pleasure of knowing Dr. Buffalohead for a number of years. We were in undergraduate school together. Since then, he has been involved in higher education and has served as a professor in the University of Cincinnati, Cincinnati, Ohio, in the Department of History. He was the Director of the American Indian Cultural program at UCLA, and was the Chairperson for the Department of American Indian Studies at the University of Minnesota. He is on a year's leave from the University of Minnesota and is now at Washington State University where he is assisting in their Native American program. He has been quite active in higher education. He is quite knowledgable in the historical aspects of the American Indians, and I am very anxious to listen to his comments as I am sure you are too. I would like to now introduce Dr. Roger Buffalohead.

TABLE OF CONTENTS

18th Annual Indian Education Conference

200 YEARS OF INDIAN EDUCATION - WHAT NOW? WHERE NOW?

Keynote Address: Dr. Roger Buffalohead, Professor, Washington State University, Pullman, Washington. 1

Workshop #2 Indian Elders Look at Education. 1

Workshop #3 Higher Education of Indian Students. 7

Workshop #4 The Role of Indian Women in Education 15

Workshop #6 Indian Youth Looks at Education. 20

Workshop #9 Coordination of Urban/Reservation Education Needs. . . 28

Workshop #10 Bilingual/Bicultural Education 37

Workshop #14 Indian Studies 45

*Due to technical difficulties with our recording equipment, transcriptions of Workshops 1,5,7,8,11,12, and 13 are unavailable.

KEYNOTE ADDRESS

Dr. Roger Buffalohead: Professor, Washington State University, Pullman, Washington.

The theme of this Conference is "Two Hundred Years of Indian Education. What Now? Where Now?" Answers to those questions I don't have, but I can offer some observations about the history, present conditions, and future possibilities of Indian Education.

Judging from the results, the best thing we can say about two hundred years of Indian Education is that it's over. The worst thing is that we still have such a long difficult path ahead of us. As we look back on the history of Indian Education, I think we should remember that the facts of history are neither hard nor cold, and they do not speak for themselves. They only take on vitality and meaning when historians and other people begin to use them to say something about them. For too long now, this process the fact of Indian history, has been dominated by non-Indians. If we are to understand the history of Indian Education, I think we must bring the Indian side back into that story. There is probably no better place to begin the Indian side of the history of Indian Education than two hundred years ago when the United States first emerged as a nation. Then, as opposed to now, Indian tribes possessed power which commanded the attention of the President of the United States and not one of his lowly staff members. If bootlicking occurred in those days, it was moccasins being licked--not the high-heeled boots used by George Washington and other founding fathers. Only gradually and with great losses of lives on both sides, the Indians lost power. With the erosion of tribal power came the erosion of tribal sovereignty and the political conceptualization of Indian tribes as dependent domestic nations, and eventually, wards of the Federal government. American Indian Policy then took shape within a context of declining tribal power and growing United States power. From the beginning, the major threat of Indian policy was aimed at what Indian people had and what white people wanted; that of course, was land and resources. To make this goal more palatable and more in keeping with the ideals of a so-called Christian, democratic, civilized nation, the dimensions of educating or civilizing the Indians became a part of, and then a cover-up of, a major threat of Indian policy. As the historical records make perfectly clear, the real concern was our land, not policies, three false notions shape their directions and their impact on our lives. One of these false notions, of course, was the idea that there was nothing in Indian culture worth preserving. Another, in the nineteenth century, was the notion that the assimilation of the Indian people was really possible in American society even when racial attitudes and attitudes of cultural superiority prevented assimilation from becoming a reality for Indian people. Perhaps, the third false notion was the idea of the less we knew of our own culture and the more we knew about white culture, then the less we knew how to protect our resources from the Federal government. The first lead to the destruction of our culture: the second lead to unacceptable results in our communities; and the third lead to the ever-present movement to terminate Federal services in our affairs. As the nineteenth century grew to a close, Indian people found themselves

with their psychological resources near exhaustion from government policies, tribal leadership undermined, Indian cultures destroyed, children sent to off-reservation boarding schools which took away the very spirit and the means of Indian life. Since that time, our Indian struggle has been making use of what was left in the way of economic resources and psychological resources. At the same time, trying to convince people that we are not totally to blame for being unable to respond successfully to the opportunities in the so-called benevolent policies of the United States of the United States of America. I think most of us understand today that it was an erosion of our psychological resources that occured, not a complete destruction. Much of what is going on in Indian Affairs today is a result of the resurfacing of the psychological resources that were combined with the political control of Indian destiny. In our personal lives in tribal and Indian affairs and in our work in Indian education, there is a time for action, and there is a time for reflection. In recent years during the resurgence of racial and cultural pride and the related political movement for Indian control of Indian destiny, there has been so much action and so little reflection that I am afraid a dangerous imbalance is developing. In Indian education, there seems to be a widening gap between what we say we believe in and our actual behavior and what we say we are doing and our actual achievements in the field; and some of you know I am an advocate of action. I still believe in its importance and I hope I never stop believing in its importance.

What concerns me is action without reflection and the myopia, self-illusion, and general harm it causes in our affairs. There must be a balance, I believe, between action and reflection, if we are to transform Indian education into a vital course in our recovery as a people. Examples of the present bond between what we say and our actual behavior would be sensed if it were not so tragic in its success on people. In terms of what is going on in the national level of Indian education, I suggest that we ask Congress to pass a "Play Indian Sunset Act." This act would give preference in hiring and promoting to anyone who does not have to "play Indian." Anyone who did would be automatically terminated upon accummulating more than thirty (30) days of "play Indian" time during the fiscal year. This law would also cover consultants on Federal programs, readers of Federal projects, and most assuredly, all members of the National Advisory Councils, Commissions, and Boards. Perhaps, we could ask the authors of the section in Title IV, the Indian Education Act, defining Indian eligibility, to establish the criteria for playing Indian since they did such a wonderful job of clearing the question of who is Indian and eligible for Title IV funds. In seriousness, many of our national leaders in Indian education tell us that they believe in Indian control; but when it happens and it affects their planning, rules, procedures, and their jobs, we soon hear talk about power play, and the wrong headedness of the opposition. Sincerely, they tell us community control is a good thing. In practice; however, there must be a sharing of power between experts and the people. The experts, of course, believe they are the ones who should determine their share and the people's share of that power. We say we believe in our own people and want to stop the flow of talents away from our community; yet we often times pick an outsider over one of our tribal members for key educational title positions. In urban communities, we counted out or sorted out our own people so quickly that the turnover seemed like a game of musical chairs, with Indian talent drifting from urban setting like educational nomads.

We tell non-Indian people and educators to respect, trust, and share our basic Indian values, yet we cut each other down regularly, trust only our closest associates and fight over educational dollars in ways that clearly demonstrate that sharin comes after, not before, the divisions of federal, state, and local Indian dollars. When we say we believe in quality education for our children and then look for people to run our schools and our programs on the basis of their fund-raising abilities rather than their knowledge and their experience in education, it is doubtful that quality education is our first priority. Grantsmanship is a marvelous gift and an essential part of keeping Indian education institutions and programs healthy and productive. Grantsmanship is a means to an end, not the goal itself. We say we believe in parental control but more often than not we interpret parental silence as approval, parental absence as indifference, and parental naivete about educational issues as justification for our positions. We should see in their response and educational and communication problems in desperate need of solutions. There is power in knowledge and information from the top to the bottom of the educational structure. The problem of parents in community education without information continues without resolution, perhaps more because jobs and livelihood depend upon that ignorance than because there is no solution to the problem. The widening gap between retoric and reality in Indian Education must meet the needs to be close. Plain and straight talk about Indian Education is the only way I know how we can do this. Our recovering as a people and the vital role Indian Education can play in this process are both too important to either let others or ourselves lose sight of reality. The discrepancies between what we say we are doing and our actual accomplishments in the field are dangerously out of balance. A false sense of security is developing in some areas. In other areas, we seem to be out of touch with the political and social grip of American society which profoundly affects what we are trying to achieve in our respective areas of Indian Education. We say that the major purpose of our involvement and participation is the education of Indian children. Yet we spend more time and energy on the politics of Indian education than on the actual work of educating our young people.

Every one of our federal Indian Education agencies is involved with political intrigue and manuevering. The Education Division of the Bureau of Indian Affairs in Washington D.C. may be years in recovering from the vicious political struggle of the last few years. The Office of Indian Education in HEW, currently without a deputy commissioner of Indian Education, seems on the verge of collapse--a victim of Indian divisiveness, constantly orchestrated by forces within the Office of Education opposed to Title IV legislation and the legislative mandates created for Indians. Perhaps at a greater understanding of our political nature or needs as a people, Congress passed two pieces of legislatures last year seemingly handicrafted with Indian politics in mind. One, the Indian Self Determination and Education Act, give Indian tribes the right to make the same mistakes as the BIA in education and other areas of Indian Affairs. Of course, only after proper setting and only for as long as Indian tribes care to make mistakes themselves rather than have the BIA do it for them. The other piece of legislation established the American Indian Policy Review Commission, which is a commission supposedly to end all oral commissions in Indian Affairs. Already the Task Force has lost one member who was the only voice on the entire commission of the Navajo Tribe, the largest in the country. The chairman is being attacked for having too much power in Indian Education and for being a part of the Indian political ring out to take away tribal dollars and

Indian dollars for the education of such said people on the East Coast. Only a fool would tell you that education and politics can be seperated. They cannot be--they never will be! But when education becomes the handmaiden of politics and must play a secondary role to it, the new beginning becomes the end of what we were doing.

In higher education, we seem to be settling for an equality of opportunity rather than quality of outcome. More Indian students than ever before are enrolled in colleges and universities, and more Indian students than ever before are also dropping out of colleges and universities. Fewer are graduating than should be or could be or must be if we are to follow some of the tougher problems in the field of Indian Education. I believe that we have paid too little attention to the relationships between the whole range of professional and technical needs of our community and higher education. We have made some tremendous increases in the number of Indian lawyers, people with degrees in education and medical degrees, in the last few years. While we are making headway in one area, we are losing vital grounds in another. Lawyers, for example, can help us protect our tribal resources, but we also need people with training in resource management and development to help us with wise decisions about their use. Indians with PhD's in education and educational administration, can and are helping us by taking over influential positions in the total educational system affecting our young people. We still have a crying need for Indian teachers, Indian counselors, and people with skill in educational research and curriculum development. At an alarming rate, the very best Indian teachers we have are leaving their classrooms for administrative positions or project directorships. To the paraprofessionals have fallen the difficult underpaid and often obscure jobs of watchdogs, counselors, teachers, and general flunkies in the school our children attend. We Indian educators have not as yet developed a new workable model of career development for teacher aides which leads anywhere except to an eventual disappointment. Only through special state legislation have we been able to get Indian native language instructors certified to teach in the schools and then only under special conditions with different side deals and different benefits. While there has been an increase in the number of Indian cultural schools and the number of Indian children attending these schools, there is a hard question we have not yet answered. What will happen to these schools when funds coming from the outside begin to dry up and the agencies dispensing these funds disagree with our approaches and philosophies of Indian control? That "when" is getting closer and closer everyday.

The politcal drift in American society is towards conservatism and away from concern of racial and economic justice. For us this probably means the current federal dollars for Indian Education will dramatically decrease over the next few years. It might also mean that existing legislations, such as the Indian Education Act, the titles from Elementary and Secondary Education Act, SEOG of higher education, and many other parts of the funding factors might very well disappear never to be returned again. Among American educators, the trend is moving away from an environmental child--centered focus back to basic skills education. Presidents of universities and deans of colleges are talking about doing away with the thrills of higher education by which they mean student services, Indian Studies programs, and community-oriented programs--all of which have developed in the last ten years or so. The deans and presidents are also making it very clear that what they run are academic institutions, not social welfare agencies. In colleges of education, the concern with multi-

cultural education, so desperately needed if our children in urban and reservation environments are to have good teachers, have been replaced with concern about basic skills teacher training programs in most of the major universities in the country. Recently, the Donner Foundation funded the University of Utah to develop a Ph. D. program in American Indian History partially on the ground that Indian Studies programs neither possess the substance nor the qualified staff to do the job as well as the History Department at Utah where they do not have an Indian faculty person employed. Last summer, the newly elected president of the University of Oregon closed down the Indian Studies program on that campus without even bothering to ask Indian students or Indian people, if that was a wise or unwise decision. Maybe some of the changes from horizons are for the better. I really do not know. But deep down, my feelings are that if Daniel Moynihan, who said something about more benign neglect some time ago in reference to minority groups; and to me, that seems the direction in which the American society is moving. Black people are concerned about this; Chicanos are concerned about it; we cannot afford to ignore it either. If I am right, we have a hell of a lot to think about and a hell of a lot to do in Indian education. We have an abundance of talents and ideas in the field; more sometimes I think, than I have ever seen at any time or at any other place. We have uncertain and an increasing share of funds to match this talent and these ideas with educational needs. Too much action and too little reflection, I believe, has resulted in imbalances which we can correct if we really care and really want to as a people. I think we sometimes forget that reflection served our ancestors well. Out of the knowledge and wisdom and gains in reflection, they made our traditional cultures; and they left us tribal heritages with a common core to which we are able to weave our contemporary thoughts, ideas, actions, and understand one another even though we come from different tribes, practice different customs, and speak different languages. The elders in our midst are the living source of this heritage. They understand its basis, to live by its teachings--not out of innocence of human nature; but out of a profound understanding that comes with the acceptance of ancient truth that we are all born into the family of nature: It is true that the trust our ancestors had, the respect they gained, and the sharing they believed in was abused by white Americans. From the beginning, the content of Indian education is the relation of what Indian people had and what white people wanted; which was our land, our philosophy; our cultural traditions, or our values. After two hundred years of Indian education, we should also understand that our minds were not highly prized by Americans either. But, in spite of all that has happened to our people who lived before us, they left us a marvelous heritage. What will our children and their children and their children say about what we believe in?

WORKSHOP #2 INDIAN ELDERS LOOK AT INDIAN EDUCATION

Moderator: Walter Currie, Department of Native Studies, Trent University, Ontario, Canada

Mr. Currie

There is some regret in a sense that a majority of the people that came to the Conference have been just those of us with brown eyes. There are not enough blue eyes in the audience because it is the blue eyes, to a great extent, who control, handle, and have the power to make change. Nonetheless, we are here. Maybe in sessions such as this, we can continue in our growth and in our grasp for strength so that changes can occur and will occur as we wish them to be.

My name is Walter Currie. I am, as listed in the calendar, on this campus as a graduate student. It is rather interesting to be back in school as a student again. As you can see from my gray hair, I am a slow learner! That's why I'm back in school.

Having such a workshop as this with our elders is one that has been long overdue and is all too often overlooked when we have conferences dealing with the needs and problems of our peoples, whether it be here in the United States of America, or in the country where I live, Canada. Too often we forget our elders. We are, as one man said, the walking histories of our peoples. It is so easy to condemn and to point the finger at the educational system and those who are in charge of it for the failures. We should be reminded that education for Native peoples in this country in North America has not been a success. I refer you to a foreward in the 1969 report of the U.S. Senate, which investigated the education of Indians of this country. In the foreward it says:

> As the Federal Government left up to its responsibility, the extensive record of this subcommittee, seven volumes of hearings, five committe prints, and this report, constitute a major indictment of our failure. Dropout rates are twice the national average in both public and federal schools. Achievement levels of Indian children are two or three years below those of white students. The Indian child falls progressively further behind the longer he stays in school. Only one percent of Indian children in elementary schools have Indian teachers or principals. One-fourth of elementary and secondary school teachers, by their own admission, would prefer not to teach Indian children. Indian children, more than any other minority group, believe themselves to be below average in intelligence.

These are the words of the United States Senate Subcommitte on Indian Education in their report: Indian Education, A National Tragedy.

We have with us this morning two elders. On my immediate left is Buck Austin, an elder of the Navajo people. On my right is Venito Garcia, an elder of the Papago people.

I will get to the issue as quickly as possible. I would like to do that by referring to three quotes: One is about 1800 when Red Jacket, Chief of the Senecas, asked one of his young men who returned from being educated: "What have we here? You are neither a white man nor an Indian. For heaven's sake, tell us, what are you?"

One hundred years ago, or 99 years ago, in 1877, Chief Joseph of the

Nez Perce said: "I know that my race must change. We cannot hold our own with the white man as we are."

More recently, Jung, the famous psychologist, was told by a Pueblo: "The white man is crazy for he thinks with his head while an Indian knows you think with your heart."

These three quotations, to some extent, pose serious questions about the education of our young people in the past, in the present, and in the future. Through these two elders, the people who know most about our individual tribes, through them we have a chance to ask questions of people who look in two direction, especially to the past. I would like to direct these three quotations first to Mr. Austin, then to Mr. Garcia on my right. They have indicated they would like to respond to the quotations in turn.

Time permitting, we will then throw the floor open to you and the audience so that you too can direct your comments to these two elders.

Mr. Buck Austin: Navajo Elder, Black Mesa, Arizona.

I can relate to the way the Seneca Chief felt. As an example, my children have also attended the white man's schools. When my children returned, they were much like the Indian youth that came before the Chief. It is true that schools turn their minds, it seems to take their knowledge away. Furthermore, I ask them to write me a document of what I have specifically said, stating my thoughts and I have found that they cannot even do that. They can't even write in the Navajo language, specifically stating what I have said. Therefore, communication barriers are formed. How can your own Native language escape you, my children? I have eight daughters and three sons, and everyone of them had a taste of college. When they all assemble at my home, I teach them and re-educate them about the Navajo way of life.

My oldest daughter has now become very fluent in the Navajo language and writes the language with great skill. My other children now teach native culture in schools. The children should not only be educated in the Anglo ways but should receive parallel education in the Navajo ways, or native way of life. Four schools on the Navajo reservation all now offer Navajo language courses, parallel to Anglo courses. In other words, bilingual/bicultural teaching should be emphasized. We stress and want to maintain our language. If we lose our language, if we lose our thought processes, then our tribes will disintegrate. We will then lose our identity. If we totally take on the ways of the white skin, we will be left standing with our arms crossed and nothing else. Washington has taken us in the palm of its hands, and every time we speak for our rights, it has power to silence us. When we stick our heads up to try to emerge from within, Washington pushes us back down to the bottom. In a way, it hinders our children from higher learning with multiple reasons to avoid its duties to educate Indian children. Education has been a difficult process and will always be a difficult process for us. But even then, we are going to survive. We are going to write like he does, and document like he does. He has a fault. He is a victim of the future. He never looks back. We, as Indian people, learn much from history through the elders. We don't only look forward, we have sights in all directions and form concepts from this. Before he came to this country, we had no hunger, no disease, no suffering among our people. Many things that we had during those times are gone today. Since we have been introduced to the white man's way of life, we have forgotten our own culture and accepted another in a losing process. But remember, we still have our prayers; we still have our ways. There are still some of us that cure people when a doctor fails. I am such a person. We have prayers that are strong that encompass the universe, the earth, and everything that there is in our environment. Because of our prayers, we identify and interact with all these kinds of things; and that is what makes us strong. With our prayers and our interaction with the Indian environment

we feel that we were able to survive thus far and will continue to live. Just like the young man that came before the Seneca Chief, it was quite obvious that the white man's schools had taken away his language and it's quite obvious that his culture vanished.

So the Chief said, "What did they do to you? You are deaf." That is why our language and culture are valuable to us. Even our language partially won a war for the Americans. Don't forget your language, or your identity. This is our way of maintaining and surviving the Indian race. I could go further. I am speaking to you through these wires. If I had all the time, I could really take that tape that is going round and round and teach you all there is to know about Navajo culture. Language has been manipulated so much in our age. Higher education is rather questionable. We want good, quality education. We want higher education, but we don't want to restrain from our Native ways. Then again, if our needs are met and we still maintain our identity, we'll accept quality education. We want to maintain our strength, but we are stripped of this need and that's why we don't become superior. I will end my speech by saying to the elders, individuals, and anyone from the Indian community: Make your children go to school to pick up the white man's tongue. We must take his thinking concept. Make your children go and allow your children to learn. I would like to add that education should not be only a mental process. Remember that there is also a physical attribution.

Mr. Venito Garcia, Papago Elder, Sells, Arizona

I am happy to be here and happy to see the many different types of people that are present today. I want to tell you a little about myself. My name is Venito Garcia, and I am a member of the Desert People. In reference to this workshop, I feel very good about the attendance because I have seen people, and I have met some people that come from the Salt River Reservation, from the Gila Crossing community, and the Sacaton community. These are the communities that surround this location where we are having our conference.

Those of us that live in this area are humble people and we are poor. We have a belief that we were created by Montezuma, and that the place where we live was given to us. Whatever is on that land belongs to us. I am a native of this area. My father's father lived here and his father lived here; this is true with my mother. My mother's mother lived here and her mother lived here. That's why I say that I am a native. I am one of the first and original members of this area.

I am saying all these things about the humble people that lived here because when we talk about our heritage, our heritage begins here. When the white man talks about where he came from, where his father lived, or where his father's father lived, he will discover that he came from another place. This is not his home. This would be true of the Mexicans. I am saying these things not because I am criticizing, but I am saying this to show that the Indians are the natives of this area. This is true of the person that has been speaking. I am sure that if he were to talk about his ancestors, he is definitely a native of this area.

I will begin by telling you something about our economic condition. We are a poor and humble group of people. We are not poor in many respects only that we have clothing as we now see ourselves dressed. We had only the skin that is on our bodies. Man may have worn some clothing. Women wore skins, but their breasts were bare. No white man was living here in those times. Therefore, it was not necessary to wear clothing. The creator, Montezuma, as we knew him, provided our needs, provided the food that we would eat, and gave us our strength and health.

In those times we did not have some of the conveniences that we have today. I am talking about the pick-up and other means of transportation; and,

therefore, the burden basket was very important to us. The burden basket was used by the women to carry wood, to carry harvest, and cactus plants. It was very important to us. Another thing that was very important to us is the bow and arrow. We used that to hunt deer for our food, and to kill rabbits for our food. At that time, there were no stores, and there was no need for trading posts, or cash and supplies. We hunted for our own food. I say that these things were very important to us at that time.

As you can see, we were poor. We did not have all the conveniences. Yet, people were very strong. They had a lot of strength. People lived to be very old. Today, we see a lot of young people dying at an early age. Infant children were able to live a long time. Illness was among us; however, that illness, as we understand, was brought upon us because of the breaking down of harmony with nature. However, there were people who could cure these illnesses, singing songs, and various other ways of curing. In those times people could live to be old. There were no deaths until old age.

At that time, there was also the practice of friendship, kinship, cooperation, everybody worked together. Everybody helped each other. All different tribes have done this. It was not like it is today. Today, we have lack of cooperation; the friendship is not as prevalent as in the past.

Old history has been the tradition of Indian people. Some of you may be thinking that some of the things that I am telling you that I must have lived at that time to be able to relate the conditions. The practice has been to pass this down by word of mouth because at that time we did not have a piece of paper or pencils to record the incidents. The old history is important, passing it down by word of mouth is important.

Our economic conditions began to change when the Spaniards arrived in this area. They brought with them implements. They brought with them implements. They brought with them the horse. They pioneered this territory and introduced these things to us. From that point, our economic conditions have changed. We have clothing now. We have different lifestyles. The Spaniards came because of the area that is now Tucson and Phoenix.

Because I am not educated and cannot read, I don't know how long ago the white man came here. I'll guess that it was about 200 years. However, I heard that the white man came across the ocean in a boat and landed on the coast of this land. They were met there by a humble group of Indian people that lived there; and they were helped. We now have a tradition called Thanksgiving because of the helpfulness of the Indians to the white man.

When the white man arrived, he began to educate us of his ways. I think he had good ideas and good intentions when he started his education for the Indians. I think it did some good, for instance in language. I would not be able to talk to you in anything other than my own language, but because of education we are able to use the English language to communicate with each other even though we speak different tribal languages.

As the white man began to settle this land, he saw wealth in the land. He saw into the mountains almost as if he could look into the mountains and see piles of money in them. He saw the minerals in those mountains and knew that it could be turned into wealth. He looked at the woods and could see that there was wealth in lumber. He looked at the rivers and saw again piles of money in those streams. He was able to make income from the rivers. The white man was able to see these things and he turned those natural resources into wealth for his use and some of it for our use. Therefore, I say that the white man, the government, have been able to help us financially because he has received the wealth from our lands. There has been good and bad from the changing of the resources into wealth.

Some of the bad that has occured is in education. It is up to us to be proud of our heritage, our language; and we should be very careful to hang on to our language because it was given to us by our creator. I believe that the

Mexican wants to retain his culture. I believe that any man, including the white man, wants to retain his language and his culture. I think that we can hang on to our culture. It has been difficult to maintain our Native American culture, but it is still here. We can continue our Native American culture. I think that it is difficult to learn all the ways of the white man. It is just as difficult for the white man to learn all the ways of the Indian culture. We can; however, learn as much as we can about the white culture and still keep our heritage. It appears that we are in between the two cultures and we can take as much as we want from both.

When I consider higher education, I think that it is good. I would like to see higher education not denying our heritage, our language. I would like to see higher education more readily available for the Indians so that they have the opportunity to broaden their knowledge so that they will be able to assist themselves. I think of equal educational opportunities in terms of the reins of horses when we ride in a wagon. If we hold the reins to one side, the wagon will be turned in a circle. It is necessary to even out the reins; to hold them straight. Otherwise, what can we do? We cannot allow ourselves to turn in a circle; we must formulate the process that will enable us to even out the reins and obtain our equal opportunities.

Question: What are the signs that foretell the end of the world?

Mr. Garcia:

Way back in history, we have had three floods. One more flood is awaited. When that flood occurs, it will be the end of the world. Everything will be corrupt on this earth.

Mr. Walter Currie

As both of these gentlemen spoke, I did see a reaction from the audience. The reaction I saw was one of understanding by the Papagos and the Navajos. You understood what these elders had to say. The rest of us had to rely upon English. This reaction that I saw coming from you, smiles and nodding of heads, was good because it is the reaction that was and is missing in our classrooms, that is missing in our government, that is missing in our dealings with other people. It is we that have been required and forced to feel in another language with other people. This was what seemed, to me, backwards. I've always felt that it is we who should speak our language and they who should come with interpreters; not us having to speak in their language. I have heard two elders say this morning that we as native peoples of North America, of this state, of these two reservations, of these two peoples, can and must change to survive in the dominant society. We must change as we have always changed in the past because the world has changed as the pressure and environment change. We have changed in order to survive. Some say for 40,000 years, and others say for 50,000 years. No one knows how long, but we have survived through change and we are still here today. But the change we must now take must be one which we shall choose. This is the challenge that goes out to the educational system. Education has the role to play in this change, and education must face up to this role. Educators cannot turn and come back to the elders and say, "You told us this is what we must do. Now tell us how." We as people, we as educators, are the professional people. We are the doctors. It is we as professionals who must devise the means to meet the suggestions, the ideas, of the elders. This way change will occur.

I would like to point out something that I saw here today, and that I felt too. I see in this room the future of our people, whether it be the Navajo, Papago, or Pima, or what have you. I see it in the young people in

this room. I see it in the elders in this room. I see it in the strength of the young and in the wisdom of the elders, a future which can be ours. There must be a coming together "again" of the old and the young. Our elders in the past have sometimes been reluctant to answer our questions because they said, "You don't want to know that. It is no good for you." Because our elders have sometimes been pressured by the churches, or by the government, this must stop. At the same time, we the young, you the young, have turned our backs on the elders because they are old, because they are not of this world. You the young must go back to the elders to take from them the wisdom so that the strength of the young is tempered by the wisdom of the aged so that we become once again people who can meet the needs and who can change the needs. This is what I see in this room.

May I remind all of you in this room that this is the bicentennial year of this country, and this country and its people are starting into their third century. There is still time to create the kind of change that is needed for those of us who are native peoples to be a part of the United States of America. We can look backward and learn from the bitterness of the past. We can also learn from the joys of the past. It is through our elders that we can see this and learn this. But it is through you the strength of the young that we can move forward. These are the things I have heard, I have seen, and I have felt in this room this morning.

Closing Words: Mr. Buck Austin

I am thankful to have been here today with people from different parts of the state and country. It is good to get together with other people and my other colleagues. When I share my knowledge, it gives me strength and all of us receive strength. As an Indian, do not feel that you come from some other area. Be aware that we are all the same. We must remember that we were here first. The white people came from the land where the sun rises. (You see, there is no way to describe them!) In a legend, we were showered with conveniences, but in the end, these conveniences are going to be the end of our destination. The Indian people's symbol is the sun. The white people's symbol is the moon. The white man has already tampered with his symbol. Through the sunbeams we have travelled, and though the astrological knowledge, we will survive. I could tell you more of these legends. There is so much I could tell you. Look at my head. It is turning white because I have told you too much already! I would like to thank each and everyone of you once more and may you all return to your homes safely.

WORKSHOP #3 HIGHER EDUCATION OF INDIAN STUDENTS

Moderator: Roger Buffalohead, Professor, Washington State University, Pullman, Washington.

Eddie Brown: Assistant Professor, Graduate School of Social Services, Arizona State University, Tempe, Arizona.

In working with institutions in higher education, we have perhaps faced four major tasks in trying to get Indians and Indian involvement in higher education. These are: (1) First of all, the recruitment of Native American students and faculty on college campuses, (2) the removal of administrative policies and education structures which serve as barriers to successful academic achievement for Native Americans, and (3) the integration or the inclusion of ethnic minority content into the curriculum in higher education, and (4) the training of faculty members to assume new teaching and other leadership roles as it pertains to the teaching and training of American Indian students in higher education. Now, it is those two last points that I'd like to voice concerns about. It is not hard to find a bibliography that says, "Here are Indian contents, here are all the books written, here are all the articles." It is one thing to identify the content. It is another thing to put that content and then teach it from a point that supports Indian perspective. Since I have been involved in teaching, I have really had some challenges come from Indian students, and they come to me saying something like this: "We come from communities that are dying, maybe not dying, but being killed. Economic development, mining of natural resources, target areas for OEO, BIA, IHS, and a thousand other alphabetical arrangements put out by the government or foundations that are basically disseminating and destroying any kind of integrity there is in the community. I have to learn how to prevent that community from being destroyed. I have to find a way to survive."

How do I answer an Indian student who is coming to me and saying I'm going to become a social worker, and I want to come here to learn how I can go back to help my community survive, to help my community become strong, and I'm looking for content in teaching that is going to do that. It is my responsibility as an Indian faculty member to provide that content in teaching to Indian students coming in and expecting to get the type of learning that is necessary in higher education. We still need a lot more recruitment of Indian students, but very few times have we really asked ourselves once the Indian student gets here on campus what it is we are going to teach him that in reality he's going to use back in his home community, whether it's on the reservation, rural or urban area. Are there things in the curriculum that are really taught that speak for survival? I want to stress survival because I want to talk about the survival of the Indian community, things that make that community strong, things that insure that community will exist years from now. One of the things that I really try to pinpoint is what I call a Native American perspective, that is, "What am I trying to teach when I start talking about Indians? What is my goal?" A Native American perspective then serves as the lens through which Native American life and experiences can be viewed and understood. Native American life experiences encompass our rich history, heritage, and culture; our value orientations, our hope and aspirations as a people. It is thus a philosophical stance, a survival posture, and an organizing principle around which Native American life is understood and further developed. What this basically means then to me in social work is that part of my challenge is to begin to try to identify content that speaks for the support and strengthening of Indian families. Social work has a notorious history of destroying and attacking Indian families. Foster care, child welfare, supposedly to benefit the Indians have really destroyed and attacked

severely the Indian family. One of the things I'm really concerned with is that when the Indian student gets here, am I going to develop that content that speaks for the survival of the Indian community, that says Indian children should remain in the community.

We should then begin to look into how we can strengthen the family unit and how we can strengthen the Indian community. I think one of the things that we in higher education must begin to meet that challenge by the student saying, "How can I help my community survive? What can you teach me that's relevant that I can take back and apply to Indians and not necessarily to a white middle class urban area?"

I think we need to address ourselves to the need for community involvement from Indians on reservations or from Indian programs that are constantly challenging the university administration by saying, "What are you doing to help educate our Indian students to allow them to go back and do things relevant to Indian reservations?" I think as we look at curriculum at Arizona State University that we should find out where the Indian content is. If we look closely, we will find that there is very little here at ASU and that we have a lot of work to do.

Mary Honyumptewa: Northern Arizona University, Flagstaff, Arizona.

NAU has one of the largest Indian student populations in the United States. We have approximately 500 Indian students, and most of the students there who come during their Freshman year enroll in a course called "Educational Psychology 100." We have a unique course in this program that is called Career Development. We help the students learn how to study. We teach them to plan their time and study wisely and how to adjust to college life. However, in this course, there is no orientation or anything involving culture. That is one of our goals as counselors at NAU to try to implement the culture of the Indian student. So far we have not been able to do that. The Career Development course is required of all the Indian students as incoming Freshmen by the administration at NAU. They are required to take this course for one semester. In this course we invite people, like bankers, to come and talk about banking, how to budget grant monies, balance a checkbook, etc. That may sound very trivial to most people, but we found out that Indian students don't know how to do that and helping them in this area has proved to be fruitful. We also have college professors from various departments to talk about their classes. We talk about notetaking, how to take adequate notes and how to pay attention in class. These very trivial things we find are very hard for students because many come from BIA schools or from backgrounds where they have not had the training. We found that most of the students drop out of college the first year year because of lack of preparation in these areas. Guest speakers are also invited to this class to come and talk to the students. In line with this career development, at least once or twice a month, we have a Life Planning Workshop. In this Life Planning Workshop, usually held on a weekend, we talk about the various roles of a college student and the roles that he will be getting into, we talk about careers, the problems encountered in college, and all the other things they may be facing while in college. The Life Planning Workshop seems to be very popular with the students. More and more students are asking, "When will there be another Life Planning Workshop?"

In these areas, I think NAU is doing a good job, but in the area of Indian culture, there is not much that is being done. Ever since I can remember, we have tried to get an Indian Studies curriculum implemented in the program, but so far nothing has been done. We need Indian input, we need Indians on the faculty at NAU, being that we have the largest Indian population and yet we have only one or two people who are full pledged faculty members. We also need help in other areas such as in financial aids. I am sure many of

you have heard of the medical program that is going to be initiated at NAU to recruit Indian students to attend NAU and get into the medical field.

Ms. Kathy Supernaw: Counselor, American Indian Scholarship, Inc. Taos, New Mexico.

I'm involved in an organization called the American Indian Scholarships. Some of you may have heard of this before or may have participated in our program. We are a program for graduate students. Our main purpose is primarily to fund graduate students, those students who have received their BA or BS degrees. It doesn't really matter in what field they have obtained their degrees. We get our funds from contracting with the BIA and the office of Native American Programs. We have since heard that we will no longer be funded by the Office of Native American Programs and will be contracting with the BIA. Now the fact that we contract with the BIA poses certain stipulations and eligibility requirements. You must be of a federally recognized tribe in order to be eligible for our program. We have now accepted summer school applications. Perhaps you only need 7,8 or 9 semester hours to complete your degree. Apply to us as soon as you can as we put on a priority those that have almost completed their advanced course work. Last school year, we funded 251 students. They all attended the university of their choice. We work with the students and the school. We don't send the money directly to the school. We think you are old enough now to be able to handle your own affairs, so we work mostly through the individual as a student in our program.

You must apply directly to the American Indian Scholarships. We suggest that you first apply through your BIA agency if your agency does have available funds. We put our awards on the basis of logical need. In the past, we have been used a couple of times by our program students. Our students misused the funds, so we now have to be very careful to make sure that they are not asking for more than what they actually need. All you have to do when you get your application form is to fill it our according to your need basis for the particulary school you wish to attend. We have directions on the back of the application sheet asking to break down your need basis, and then we are in a position to grant awards. We are governed by a Board of Directors and they are listed on our brochure. They are the ones who make the final decision of the award. We recommend a financial need award for you, how much we can help you with, how much we have; and based on all of that, our Board approves or disapproves the award to you. This includes monthly stipends also. Board members represent Indians from all over the country, most of them are very active in Indian affairs. We keep a student on our Board of Directors. If one member resigns, we replace him with one that is up to date on Indian education. We contract with BIA. They give us a lump sum and we take that money and we award it. There is no limit on how long you attend school. There are continuing financial student applications which are filled out each year so your award can continue. We rely on your personal income, your family size, where you live, and your spouse's employment.

Mr. Lawrence Gishey: Director, Navajo Higher Education, Window Rock, Arizona.

This past year and a half, I have seen Navajo students with an increased interest in college. Five or ten years ago, our tribal leaders were going around trying to generate interest among young people. I think the interest has caught on with the young people right now. For example, last spring 1975, we had 2,074 Navajo students graduating from high schools. These were seniors in 26 public schools, three BIA schools, and some bordertown schools. This

is not including the Navajo students who are graduating from Los Angeles and other urban areas. With this, we have at least five or ten percent more students that are graduating. Out of the 2,000 we have at least 42 percent that go on to college. I'd say 40 percent are involved in going to college and the other two percent go to post-secondary institutions for training. This is a real difference from the year 1970. In 1970, we were talking about 1,000 Navajo students that were going on to college or post-secondary institutions. It is an even bigger difference when we talk about 1953 when the Navajo Tribal Council first implemented a scholarship program and could only find five students interested in going to college. So looking at the Navajo Nation, I think that interest has picked up, and this is also true with other Native Americans across the country. Right now the concern for the Navajo Nation is interest, but where are the students? What kind of training are these students getting? You can only look back and see what's happening on the reservation. We talk about development, we talk about mineral resources, we talk about 10-year plans, 15-year plans and what have you. What happens 20 years from now and all we have are teachers? We don't have lawyers, we don't have management people and we don't have the planners. Now the emphasis from the tribal standpoint is engineering, law, medicine, and school administrators. I think interest-wise, we are urging students, in fact, persuading some students to go into these areas because our public schools are in trouble and our resource development is in trouble. You just look at the Navajo Nation and the different types of developments where we have higher professional people, and still the Navajo people are ending up on the short end of the stick. I think it is time that Navajos, at least from my office, urge and direct our resources where it is most important. I'd like to mention that it's becoming more and more evident that we need lawyers. I think this is true with all Indian nations. However, it is even truer with the Navajo Nation.

We contract with the BIA each year and the contract money is used for undergraduate students. Last year, we were able to send 2,000 students to nearly 200 institutions across the nation. There is always a fight for federal dollars. We are trying our best to make our money stretch as much as we can. We've been urging students and financial aid officers to apply for some of those monies that are available at the institutions. Last year we had a campaign going at different institutions to get other federal dollars that are available at these institutions by having our students apply for different programs. Last year we were able to pin down $1.3 million such as college workstudy, BEOG, NDSL, etc. So, I think the record will show we are trying as much as possible to get other federal dollars so we can use the money to involve more students. Our case has been that whoever completes his application first is awarded first. The application process has become very complicated. Right now we require every student to be treated as any other student at any institution. This means they have to complete all the requirements and financial statements, etc. Unless we use this evaluation process, we really don't know exactly what the cost is for a particular student because of the volume that we handle and because the application process is all done by hand. Perhaps if we were on a computer system, we would be able to do our own analysis. We presently have to depend on other agencies to complete our forms. It might be a little different from other scholarship offices, but we do require our students to go through the needs analysis. It also helps in the manner where financial aid officers are urged to package other scholarships into our program. The program was started in 1953 by the Tribal Council with money coming in from oil royalties that was deposited by the U.S. Treasury and the interest that has been used as the first Navajo Scholarship Program. Since 1972, the Navajo Tribe first contracted BIA monies so the original tribal scholarship program we have started using for graduate students only. Last year we were able to send 166 graduates on to college. We are anticipating even more. Again there is a big push on the small amount of money that is

available. We are trying to do the best we can to stretch our funds just as well on the graduate program.

The third type of program we administer is scholarships. We have some industries and some private people interested in the Navajo Nation and who have offered scholarships. It is a very minimal amount, but we still handle these types of scholarships. This year on the Exxon scholarship, which is mainly for engineering students, we were able to serve 11 students. Next year we will have some scholarships to go for medicine. They say the Navajo Nation has only one physician, Dr. Taylor MacKenzie. What is he doing right now? He is an administrator trying to get an Indian hospital built close to the reservation. I feel that this man was trained to be in an operating room and yet because there is so much demand for trained people, these specialists are doing administrative work as we have people trained in the administration that just disappear into the blue. Everywhere I talk to students, I tell them that when they go back to their reservation, they sould not expect the red carpet treatment. It is not that way. Yes, the leaders are pushing for leadership. They are pushing for trained people, and yet when you go back to the reservation you will have your own people put stumbling blocks before you. Don't think that they do it intentionally, but that's the way the world is. Nobody is going to give you a job where you will just come right in and start working. Don't be surprised if you end up with a job that is not in your field. Don't be surprised when you get that job if you don't have housing, and you have to travel 100 miles a day. Don't be surprised when the school systems that your children attend are not exactly what you like for your children. When you go to the reservation, you must make sacrifices. When you are out here, you get used to conveniences. You have to go back to the reservation and make those sacrifices. In five years time, you will be able to do something for the reservation. I've seen too many young leaders being stifled or being silences by the big bureaucracy, the BIA. I think that if you are active, they will know where to put you, and we never hear from you again. So, this is one of those things that you need to watch for. The job might sound attractive to you; however, if you are going to be in a leadership role, do something for your people. When you go back, and if you can be choosy, chose a job where you can speak up for your people and make some changes and get some action going.

Question: You said that public schools were in trouble. Do you think they will change to contract schools or BIA schools?

Answer: The change to contract schools is not definite, according to Public Law 93-638. There are some second thoughts about that.

Question: When you talk about private scholarships that are awarded by companies, do the students have to work for that company when they graduate?

Answer: No they do not.

Moderator: Roger Buffalohead, Professor, Washington State University, Pullman, Washington.

This morning I said that I thought that in Higher Education, Indian people are accepting equality of outcomes. By that, I mean some of the things that Ed Brown was talking about, some of the things that Lawrence Gishey was talking about, and some of the things that Mary mentioned. What I'm saying to you, is that if we only look at numbers and play the numbers game, we're in trouble because the white society has more numbers than we will every have for a long time. They know that game better than we do. They have been playing it for

years. If we are going to make our higher education programs work effectively for any Indian community, we have to start examining what our professional and technical needs are and relate this to the training of our students at the elementary, secondary, and higher education levels. We are not doing a very good job on the secondary level of motivating, encouraging students to go into engineering fields, medicine, and all the important fields we need as Indian people. We are not even doing a very good job on the higher education level of reprogramming people who originally started in one area but then make the transfer over to another area. We are simply letting people go through the system trying to figure out their own ways and their own methods of reaching goals. They may or may not be realistic in terms of what they want to do when they get out. My training has been in history. I experienced most of my life working in Indian Education. So that my historical training, as I look back on it now, was only a means to legitimize me in the eyes of white people. Once you get that legitimacy, then you can move over into a number of fields. The important thing is that you don't have to spend a long time doing that. You can go from A to Z easier than I did with more sense about it then we have had in the past. Last summer, the Government Accounting Office did a study on whether or not Indian students were receiving their fair share of the Office of Education, Higher Education funds; that is, SEOG, Workstudy, NDSL, and others. This study looked at eight major colleges and institutions in the country. They selected a sampling of the students' financial aid packets to see if indeed the students were getting their fair share of those funds in addition to what they were getting from the BIA. One of the findings of the GAO Report was that 85 percent of the Indian students turned their applications in too late to get SEOG. Another finding was that educational specialists in the BIA often encouraged Indian students to apply late so that the BIA could back up their total package rather than be eligible for SEOG, Workstudy, and other loan programs. If we have educational specialists working for the BIA, they need to know the funding picture, not the students, and they need to pass that information on to parents and students as well. They need to be called in to account varieties that they permit. So, of our students who apply so late that it is doubtful that they can even get into college, let alone get funding to go to schook, without the backup of the BIA funds. I think we should be aware that the BIA has said many years that higher education grants are a privilege, not a right. This line is becoming tougher, and tribes are being encouraged to take over the higher education programs with that same philosophy in mind. Some tribal groups have even gone so far as to insist that Indian students receiving higher education grants maintain a 2.5 overall average or they are automatically dismissed from higher education monies. I think this toughness is a necessary thing. In another respect, I think it permits the BIA to say on one hand that this is a privilege, not a right. Therefore, we give it to you because we feel it is a necessary part of the educational development of Indian communities. Yet, we have treaties, we have statutes, and we have legislation that specifically mandates that federal government provide education for our people. How do we know that the content of Indian Studies programs really have any relationship to Indian needs in the Indian communities? What Indian Studies program of those that exist has ever suggested that it wants accountability from the community and actually carries through on it? I worked for five years setting up the Department of American Indian Studies at the University of Minnesota in hopes that such a departmental status would be something that could attack all of the problems faced by Indian communities and Indian people on the level of higher education. After five years, we have had some success in the development of a curriculum major, development of faculty, development of content for our courses, and some success in working with the Indian communities in Minnesota, St. Paul, and in the tribal areas of that region. Yet, on the fifth year, and what possibly should have been the most exciting year, we only graduated one Indian student from the University

of Minnesota program. There were 383 of them sitting there with as many incompletes as you could imagine, with as much indirection as you could possibly conceive, and with many difficult problems that they faced as youngsters in the program.

Now, if we with all the resources we had there, all the support that we had, and all the talent and ideas that we had been able to accummulate there, we could not after five years register much success. I think that those of you working in more difficult situations where the university is adverse to setting up a program and where there is adversity to Indian student involvement, will find that you face a tough hard battle. I was so disappointed last spring, that I asked for sabbatical from the University of Minnesota. I wanted to leave to reflect on what we had tried to do and why it had not really succeeded in the way that I thought it should have. Many people told me that it was too soon and not to judge. Evaluation of that program would have to come in future years and that we had to wait and see what these freshman and sophomore students were going to do. I kept having a feelings that in spite of everything we said on the rhetorical level about our program, in spite of everything it seemed to be, that underneath it was still a program that was built, as so many of our programs are built, on good ideas that seem to be going in circles rather than getting anywhere in the educational system. I hope those of you in higher education and those of you who are thinking about going into it, sit down and take the time to figure out what it is that really interests you. What do you really want to do? What really turns you on? Then head in that direction because if you really have a purpose and a motive, you can get there despite the worst of it. I really didn't have a purpose when I went to college. I wandered around college with many other Indian students from Oklahoma. I wandered around that place for three years doing nothing. Going to school was easier than finding a job, and certainly easier than living at home fighting all those conditions. In fact, it was the most wealthy period of my life. I never laid hands on a $1,000 before I went to college. But in a particular course about history, a course in which I asked the professor why it was that in this course on Oklahoma history, where Oklahoma means home to the redman, where there were 69 different distinct tribal groups, where there were certainly well over 150,000 Indian people, or people of Indian ancestry he chose not to discuss Indians. I was told that it was his understanding that history was the study of the significant contributions that people had made to civilization over time and so far as he knew, Indians had made none! In that course, it dawned on me that something needed to be done in that area. It was something that I could do. I liked history and I decided that I would study it and correct that kind of thinking. I could help make certain that nobody was going to dismiss my heritage or the heritage of my people with that kind of faulty thinking. Once I discovered that purpose, I really had no more problems in higher education. I always knew where I was going and where I was headed. There was no problem with math, English, or my grade point average. Since then, I have felt that maybe we are cheating our Indian students that we are bringing into Indian Studies programs by preventing them from being exposed to what real life and real society is all about. Maybe we should do some pushing of the students into bad anthropology courses, bad political science courses, and bad sociology courses so that they too can find some purpose for their existence and find some relevance in why they should be attending these schools. I think that there is a great discrepancy between technicians and professionals and our Indian people. There is a large gap. We train people to become technicians. They have skills, but they do not know how to work with people. They think they are supposed to be the ones to make all the decisions. Maybe some of our technicians and professionals need the kind the ethnic minority content in their education so that they can be better technicians and better professionals with respect to

their people's own needs. It is true that we are losing lots of people to high powered positions which may or may not be of great significance to us in the long run. There's no way that you can keep a good Indian teacher in a school that pays a low salary when that teacher can go to work in a project for two or three times the amount that he makes in these schools. We face that same problem with directors, and some of the students that I know who are in medical schools now will have to go into private practice to pay off their bills just to get started in life before they can actually work with Indian communities and Indian people. Many of the professional people that we have produced in education have not come back to work in our communities as principals or superintendents because they are working for the Office of Education in Washington, D.C. or other national federal agencies. I think we do have a lot of thinking to do about higher education and how it relates to our community needs and what our roles are in higher education. If we are really serious about making education an important tool with which to help our people recover from the past and the present, I think we can do this only by being accountable to ourselves first and then accountable to our communities. How can we be in any way helpful or involved unless we first ask ourselves why we are in higher education, what we are after, and what it is that we are trying to do? I hope that most of you will sit down, especially the young among you, and try to figure out how you can fit into what is going on in Indian affairs. We have enough militants to keep militancy alive, but we don't have enough of many other things which are vital to Indian community survival. Think about these things in the decisions that you have to make about your future.

WORKSHOP #4 THE ROLE OF INDIAN WOMEN IN EDUCATION

MODERATOR: Ms. Phyllis Bigpond, Assistant Director and Mental Health Coordinator, Phoenix Indian Center, Phoenix, Arizona.

I am very pleased to be on this particular workshop. This workshop is designed to get people involved. We certainly do not have all the answers as to the role of Indian women in education, but I know all of the varied opinions are most valuable.

Mrs. Joy Hanley: Director, Research and Development, Navajo Department of Education, Window Rock, Arizona.

I am a graduate of the University of Arizona. Presently, I am working in special education funded by Title IV. I have been with this program for about a year, and I work primarily with Navajo handicapped children.

Ms. Bigpond:

When we talk about the roles of Indian women, some people are not even sure about what they should think. Some of us, I feel, have not thought through as to what our roles are in the various aspects of life and society. Certainly, education is an area which has affected all of us in one way or another. In considering our roles in education or way of living, one of the things we must also consider, first of all, is the role of Indian people and how we fit into that.

Ms. Myrtle Charles:

I am a graduate of Arizona State University. I have received a bachelor's and a master's here. Previous to that, I attended public schools and BIA schools and I received an undergraduate degree at Oklahoma State University, too.

I believe that the role of Indian women has always been very strong. I know that this is true on my reservation, the Gila River. Through several programs, such as the Career Opportunities Program, our roles have increased and become more evident. Career Opportunities has provided women the opportunity to discover new interest areas and the talents that they possess. So, all this has had a positive influence on women, our self-concepts, and our self-images. These positive things are helping us toward self-sufficiency and the development of our people's long-term goal of self-determination.

Other things that have contributed to our growth, of course, are the grant programs that the Bureau of Indian Affairs has provided for many years. These programs, in some respect, have at times limited our growth because they have traditionally encouraged the vocational area--business, nursing, beauty schools. However, acceptance of our capabilities in education has brought change and as we look around, we can see that many of us have benefited from the aide programs that are available. We can also look on the national level and see the positive recognition we have attained as women. We have acquired a new image. We always wanted this new image, but society has just recently accepted us in a role that makes it easier for us to pursue our goals through education. We have been very concerned with losing our identity, and I know that through education we can maintain it. Just to survive in this world, to put a roof over our heads, to put food on the table, we must have and education. As we look at our reservations now, we find that employment is available and the direction education is taking on the reservations is toward

quality education. We can attain this education through total involvement of the parents, and secondary to that, involvement of the community. For years, we have assumed that those who are in the position to educate our children know what is best for us. I think we have opened our eyes and we see that through our own parental involvement and through community involvement we can put a check on those people who are working with our children.

Another factor of importance to consider, is the teacher providing the education of our children. I mentioned I am a teacher, and I have been a teacher for quite some time. Quality education, I believe, enables one to function as a human being in society. It helps the individual become an active part of society. Thus, education must provide the thing needed by any individual to function in society—the development of problem-solving techniques. I think it is also important to help students learn to survey the alternatives in any given situation. It is important that students be allowed self-expression. For the above reasons, the teacher of our young people must know how to approach situations, how to formulate and change ideas, and how to promote a positive self-image. The teacher is the essential factor in quality education. Administrators must assume the responsibility for seeing that the people hired as teachers possess qualities that will help foster positive development of the individual and our educational agencies must exercise their checks so that we are assured that we do have people who can make this happen.

Ms. Joy Hanley:

I believe in the Navajo way. Looking at this from the Navajo aspect, a women is the head of the household, and she has to say so. I don't know if you agree with me, but that is the way it is. Speaking for the Navajo women that have made big achievements, such as the development of Rough Rock Demonstration School and for Rebecca Dotson, Superintendent of the Chinle Agency, women do have priority in decision-making.

To really pin down what is most important as far as Indian women in the role of education is hard for me to say, but in educational development, I know that a lot of women are involved. As far as decision-making goes in the dominant society, very few women participate. This is evidenced in public schools by the absence of women in administrative positions. In BIA schools, women are just now beginning to step up into higher positions.

There are a lot more women now attending colleges and there are a lot more women teachers. It is clear that more women must be allowed to participate in the making of decisions.

We have recently established the Navajo Teacher Development Training Program under Title IV. Many students are going into this program right now. We have also developed a Special Education program. I think that this is really important because we do need a lot of concentration in this area. Try to look for a Navajo psychologist, there is no one. Therefore, we as special education coordinators, must find the people with the potential for this field and let them attend the Special Education Development Program to equip them to meet the needs of our people.

Special education is really important, expecially to the mothers. When parents find out that their child has brain damage, etc., they tend to feel that it is all their fault. The mothers really do go through a lot just from the parental viewpoint. I am not a mother, but from talking to many parents, I know this is true. Many people do not know much about the mentally retarded. They feel that is is contagious, a stigma. This lack of knowledge contributes to even more stress for the parents.

For this reason, we have formed a Parent Advisory Council to involve not only the parents, but administrators and community as well. It is always the mother who stands up and tells the teachers and administrators of the dif-

ficulties of her children. To me, the mothers really have a most important "say so" in special education.

Like I said previously, I really cannot say what the specific role of women in today's world is becuase it is such a wide area. The Indian woman can be a teacher; she can be a mother; she can be many things at one time in the community.

In our community development, it is usually the women who hold the higher position because we have the strong ties. In the dominant society, it is different because mostly men hold the higher positions. I feel that Navajo women who had decision-making authority in the household did gradually move away from it, but now we must, and we are moving back in that direction.

Question: (Inaudible)

Answer: We have to get qualified persons. We make our job descriptions. You can't get, for example, regular teachers to fill these positions. The teacher may never have worked with a handicapped child. They do run into a lot of problems. They'll complain, or say, "Well, that child is kind of behind." Or they will label a child as mentally retarded when they don't know that child may have a learning problem, or problems at home. We have to really ask a lot of questions in hiring a person because we don't want to make a mistake. We have made some before. You can hire someone that says he is very interested and seems swell, a month later, he turns around and says, "Well, I don't really think I'm for Special Education. My bag is Adult Education, I'm sorry." It is very hard to find a Navajo specialist for such positions as are now open because Special Education is such a new area.

Question: (Inaudible)

Answer: If you go before the tribal council, they will ask why didn't you get a Navajo to fill this position? Just because we put a Navajo in this position doesn't mean she or he has all the qualifications. What we will do is put someone in this position as a trainee, along with one who is a specialist but not Navajo. This Navajo trainee would then be trained for a period of time until he or she is equipped to step into the position. It can be done. It may be that the person, at the end of the training period decides he cannot do the job. That is really why we have developed the Special Education Development Program, to increase the number of qualified Navajo teachers in Special Education. There are only six qualified Navajos in the field today on the reservation. They are very hard to find.

Ms. Carol Hart: Rockefeller Administrative Fellow, Central Arizona College, Coolidge, Arizona.

I would like to discuss the opportunities for Indian people in colleges. I would say that the opportunities in higher education are unlimited to Indian people. But, we need advisory groups. We need people who are interested enough to come and tell us what else is needed. At Central Arizona College, the Indian Studies Program is faltering because the Indian input is lacking. We need people who are qualified to come and tell us what the Pimas, the Papagos, or the Navajos who are attending school need as far as Indian Studies go. Quite often, these needs are left to be expressed by people who think they know what the Indian people need. We have to change this. We have to get

the Indian people to voice their needs. We, as women, in the traditional sense, have been the advisors and this is an important part of our culture. We must strive to keep that role. We must not let ourselves become incarcerated by the dominant culture.

As I look around at the administrative positions, I see that they are totally male dominated. I think this really needs to be changed. To change this; however, we have to get into positions where our needs can be expressed and recognized. Many such positions require a master's degree. There are many competent people who know the Indian traditions, histories and needs, but they do not have the piece of paper which qualifies them to get into the administrative positions. So, we have to go out and first get that paper; and then we can take these positions.

I went into administration for one reason. From the time I began employment at one particular university, I had to continually fight with the administration. They made all the decisions. At this particular university, there was one other qualified Indian who was in administration. So, whenever the people needed an Indian signature, they would go and get this from him. They would tell me, in turn, that they couldn't find me on campus, and I was also told that I was in too many different places at one time. Usually, I would find out of administrative decisions and could do nothing but fight things after they were already approved. I decided that I would be an administrator and help to see to it that we do not allow others to make decisions for us.

Another problem I have encountered, is that whenever the administration wants to defeat a program that concerns Indians, it will tell you, the Indian administrator, that you do not represent the entire tribe. For this reason, we must have qualified people in higher education who are willing to stand up for their rights and to voice their ideas.

Those of us in higher education must visit schools as representatives of the tribes and the colleges. We need people in the colleges who can be utilized as resource people. We need people who are qualified for principalships, college presidencies, and other administrative positions. Other areas in which we are needed, are in history, especially Indian history. Then, there are the psychology and social science fields, and counseling. Many Indian students are placed in special education courses because of their problems. Measuring intelligence by how much a person says in the classroom, or anywhere, is not valid; at best, it is ridiculous. We need people who understand our children to obtain key roles and positions.

Question: (Inaudible)

Answer: I happened to get my BA on an "experience-type" thing. I had entered a college in Washington that offered a degree through internship programs or external credit. It was comprehesive-based. Many Indian people are getting degrees through competency rather than going through all the years of schooling. The one thing I never learned, however, was how to write papers. This, I feel, is the major problem of competency-based education. People who have had the experience can get a degree through competency-based education without attending the university but research writing is usually skipped.

Question: (Inaudible)

Answer: Some institutions are willing to accept your expertise. For Instance, in the language areas, expertise is very acceptable.

Ms. Phyllis Bigpond:

When we start to talk about women's roles it is really difficult to separate those things that are considered to be distinctly part of a woman's role and not just part of being Indian. It has been my experience that there are some things that have been difficult for women. As I was going through the education process, I know that there were particular professions and careers that men were being directed towards and I was not. I feel, and always have felt, that I am as capable as any man and that I should have the same opportunities they have. It really takes a little extra effort, even today, because we find that many careers and positions are still not being offered to women. ou will find that more and more Indian women are becoming heads of households and assuming responsibilities traditionally considered to belong to men. Yet, they are not treated equally in terms of salaries and opportunities. Nevertheless, we are now beginning to see women and men in more diverse roles.

In conclusion, all of us sitting here on this panel have accomplished something major. We have made it through the educational process. That does say something for Indian women. It proves that we certainly do have the capabilities. We have seen, then, that traditionally, Indian women have always had important roles. I remember my mother used to say to my father, "You're the head of the family, but I'm the neck." By that, she meant that she was the one who turned the head. I grew up believing this.

Don't forget that there is now a new awareness. We, as women, need to accept that awareness because it has a most important bearing on our roles.

WORKSHOP #6 INDIAN YOUTH LOOKS AT EDUCATION

Moderator: Claire Manning, ASU student, Tempe, Arizona.

This year during the Indian Education Conference, the Native American Student Association (NASA) was able to present this panel, plan it, and the ASU Center for Indian Education and NASA gave us the opportunity to make all the decisions of how we were going to present our panel. Each one of us comes from different areas. We are enrolled in different colleges. Each one of us is here to get something out of our education so when we go back to our respective reservations, or whenever we get through with our degrees, we'll see how it fits into our situation with our people and how it relates to our people. We each have our goals.

James DeHaas: ASU Student Teacher at Phoenix Indian High School

Indian Education has been going on since the white man made contact with the Indians, even before Columbus landed in Cuba. They had a missionary school there in Cuba in the 1500's. The idea that I'm trying to get across is that the American Indian never had a say in his needs and wants of education. It has always been some outside force trying to direct him and make him to a certain way. When the Spanish came over here and couldn't find their cities of gold, they found the American Indians. So they started to educate him. One of the major reasons for teaching him to read and write was so he could read the Bible to become a Christian. Whether that is good or bad is opinionated. The motive was to make him change his ways and conform to another type of society. So you notice American Indian Education follow the trends of policies that government has toward the Indians. First, after the Treaty Period, when Indians were put on the reservations, the policy was assimilation, to get the Indian into the dominant society as quickly as possible to make him lose his Indiannes, to keep him from being an Indian. So most of the boarding school students were not allowed to talk their language, not allowed to be proud of their heritage. They were more or less told to forget their Indian ways and become a white man. "You can make it in the dominant society. Just forget your ways and move on into the dominant society."

Then we came into another period, the Termination Period in the 50's. That was another way to get rid of the responsibility to the Indians, of educating the Indians to give them the responsibility and automatically become a part of society. But that didn't work. We are now in the stage of self-determination. The Indians still don't have their views across enough. He's getting token jobs like parent advisory committees, etc. But there are steps to a better direction now. Most of these Indian programs today, like in Phoenix Indian High School, are all cure-all types of programs. What they need today in Indian Education, or any programs that we have just talked about about, the same with historic, they need a program from K through 12 instead of waiting for the student to get to college, then start figuring what was wrong with him and trying to fit programs to straighten him out. What they need is to get programs when the youngster starts school and let him establish his own self-image instead of waiting for him to get to college.

Rosita Ruiz: University of Arizona Student Majoring in English

My major is English. I would like to talk about teaching of the English language. The first question I asked myself when I went to school is, "Why English?" It is a personal thing with me because I am interested in reading and I am interested in writing. A second thing is that English is a stumbling block for me. I spoke the Indian language of my tribe before I learned English, and a lot of times I felt that if I had started out with the English language, it wouldn't have taken me as long to learn it. Usually when you go to school, the teacher will concentrate on the language of the dominant culture. That would be the non-Indian. So I got discouraged, and I still would like to go back and finish the language study. Then I could understand a little more about how to go about approaching it because I would be using the background of my Indian culture to teach English. I would apply them both. How would I go about doing this: What I am doing is just trying to gain an adequate knowledge of the language, the history, the grammar, the composition, the use of the language; and once I become proficient in it, I hope that I would be able to use this. Another question is, "How would I go about using what I know to teach the language?" I guess that would be the meaningful thing for the teacher in returning back to teach the Indian children on the reservation. Now, how would I go about teaching the language once I get back on the reservation and I have to teach it? I am getting a lot of experience right now by using and trying out some of the Indian materials. I am applying it and showing it to the classes and stressing to the teachers that Indian culture has a lot to offer as well as the Greek culture, the Roman culture, and all the great writers who have beautiful poetries that have been used and all the other things that have been used in the school like the different figures of speech, metaphor, music, poetry, rhyme, balance, structure, and form. It is what I feel if fully employing the pride I have in my rich heritage that will give the Indian children in school their self confidence.

In class, we have to prepare a lesson plan and teach a class. I selected teaching, a kind of basis, of developing self pride with the creation of mythology from my culture and comparing it with the creation of the mythology of the Greeks because to the non-Indian, when you are going to college, you learn about the ancient Greeks and Romans and how great their culture was. It is being taught to all the university students that go there. So, it is esteemed by the non-Indians. So, I would like to compare that we have our own mythologies and our own legends that can stand with the best like the ancient Romans. It would enable the student to go back to the parent and to their grandparents to seek out other legends and other tales that they have. Besides getting students to go back to their parents, I would like to encourage them to go back and get more materials into the classroom that we could digest and see the values that are contained in the legends, in the tales, and how they fit into the Indian culture and see how they can help the Indian into the white culture and see the similarities.

Ms. Cathy Wilson: Arizona State University Indian Law Student

I would like to address myself to the issue of why it is important to have Indian lawyers abdicating, and investigating the legal problems of Indians today. Really, the only way we can have Indian lawyers doing that is to have Indian law students going through that special training of getting that special knowledge to perfectively abdicate toward special Indian causes upon graduation. There are a lot of principles and laws in this country is based on and must be enforced, and I think we all have to conceive that there is no way to get around that. Indians are going to have to work and use the laws that this country already has or principles that it was founded on in order to get anything for ourselves. One way that we can be effective, however, is to make the laws of the country work and change them for our own benefits when we need that. The principles that this country is based on are constantly being drummed into our heads throughout the educational process are not so totally foreign to Indian society and we know we can't make them work for ourselves. Even if they are inconsistent in how we believe, we still have the right to make them work for us and to gain the benefits and privileges that could come from using these laws to our own advantage. I think that is one purpose of law school for Indians--to get in there and learn the legal game and make it work for use because the less we learn the game of how it is played, we won't be able to effectively make the laws of this country work for us.

The field of Indian law is in itself very unique. Part of it is based on the fact that the Indians do have a land case and base to work from, more so than any other minority group in the country. That is one thing that we have going in our favor. Indian law is really in its developing stage. It is developing every day and really needs Indian lawyers to make it develop in the right way. There are a lot of legal areas which can only be better served by having Indian attorneys. They know the problems particular to each tribe across the country and can represent the tribes effectively. For example, in Property Law, which is important because we do have this land case, it is so easy for the land to be taken away from us as we all know. We learn that it is one good way to assure that we keep that land. With industries moving on to the reservations, coal mining, and all that, we lease land, or we allow them to use it, we need to make sure that the contracts that we enter into with the industries are in our favor. Contract law is very complicated and confusing even now. Unless you understand all the different legal terms that are used in the making of contracts, you can really mess yourself up because I think when tribes contract with industries or other business to do certain things, or even when individual Indians contract for furnitures, cars, or for necessities, or personal things, we need to have Indian lawyers there making the contracts for us so that we can assure ourselves that the terms of the contracts are not going to surprise us later. So, it is really important to understand the making of contracts such as with industries and regarding property and land, so that you will know what kind of future interest you have in that property or the property of whatever you contract for.

I would like to speak briefly about two different cases dealing with Indian law which I think are a little interesting. They are on each end

of the spectrum. One case deals with the Passamaquoddy Tribe of Maine against the Secretary of the Interior. This case is really great because it shows what effective advocacy for Indian rights can do. It is a great case because it turned out in favor of the Indians. It makes you feel really good to know that the court system can really work for Indians. The Passamaquoddy Indian Tribe is not federally recognized. The tribe filed suit against the Secretary of the Interior because the Secretary of the Interior refused to file suit on behalf of the tribe against the State of Maine. Now the Passamaquoddy Tribe contended that there was a trust relationship existing between the government and the Tribe by virtue of the Non-Intercourse Act which was enacted in the late 1700's. The purpose of the Non-Intercourse Act at the time it was enacted was to protect the lands of the Indian Tribes from unfair acquisition of this land by the states. So it is as if the U.S. Government enacted this law so they could protect the tribes from state encroachment upon their lands. In this act only through government consent could a state contract with the Indian tribes for their land. If the land was taken by the state without the government's consent, the government was to act as a guardian, or on the Indians' behalf to get the land back for the Indians. The Government's defense in this case was that there was no trust relationship existing between the Passamaquoddy Tribe and the Government because they were not recognized as an Indian Tribe. Also, because throughout the years, the 200 years or so, the state of Maine had virtually taken full responsibility for the Indian's welfare and care. That was the Government's defense. The court told them that in this case the Non-Intercourse Act on its face, properly construed, was to apply to the Passamaquoddy Tribe, even though the government didn't officially recognize them, that there was a trust relationship between the tribe and the government. This litigation took years and took a lot of research by a lot of people to get this one decision. That's a good example of how we can make the law of this country work on our behalf.

The Choctaw case originated with a tax problem in Mississippi between the tribal development company, a kind of housing authority, and the state of Mississippi. The state of Mississippi wanted to tax the development company. In its ruling, in the fifth circuit court of appeals in Louisiana, the court ruled that not only could the state tax this tribal company but that the Mississippi band of Choctaw Indians really weren't Indians at all. It is such a ridiculous statement. But the basis of this statement by the court was that it all extends back to some of the treaties made with the tribe and the government when the whole tribe had not been removed to Oklahoma yet. It was in the late 1820's or so that the Choctaw Indians of Mississippi were moved from Mississippi to Oklahoma, except that the government allowed some of the Choctaw Indians to stay in Mississippi and they had their own land which were in the form of small communities. But they wanted most of the Choctaws moved to Oklahoma. So, a number of the tribe stayed in the state of Mississippi. Finally, in the early 1900's, the Bureau began recognizing the tribe by providing them with health care and other things. Then in the 1940's by executive order, a reservation was created for the tribe. The fifth circuit court of appeals felt that the creation of this reservation in the 1940's by executive order was insufficient to make the Choctaws really a tribe despite the fact that they had been recognized by the government since the early 1900's with health care, education, and agricultural systems. So the implication of this case then is contradictory just because the government

had been recognizing them, and the court came out and said, "No, you really aren't a tribe." The problem now with this decision in Mississippi is that a lot of cases are being litigated concerning other facts such as criminal jurisdiction. "This isn't really a reservation. This isn't really a tribe." Who has criminal jurisdiction over the Indians on the reservation land?" The state asserts their jurisdiction, and the lawyers say the federal government has jurisdiction.

Anselm Roanhorse : Arizona State University Student Majoring in Social Work

I have a lot of mixed feelings as to what Indian Education exactly means. We need to combat the already established educational system that is Anglo designed. In reality, unfortunately, the Indian people are abdicating Indian Education in midst of permanent Anglo education system. No matter how we look at it, Anglo conformity is also forever impinging on the Indian people. I am saying that the opportunity is there for us to make Indian education the way we want it to be. This could include some of the things that we would like to have as ingredients; but at the same time, we have to face reality which is changing the structure. That structure is already established and we need to know what our rights are and also know how to change this policy.

Dale Thomas: Higher Education Major at Mesa Community College

A lot of Indians need to be educated on the reservation and not within the public systems, except for the urban Indians who get the same thing as the white children get. We need more Native American teachers. We need more people in education in general, such as counselors, and other people that know about Indian Education. There is talk about the dominant society, the Greek society, and democracy. You have to be educated and I think the area we need is higher education. I want to teach and form a philosophy concerning Native American beliefs. Not only to get into the actual beliefs but to enable the child to grow up and know what happened in his history and at the same time learn the philosophies of the white man. They could learn to reason and make some good decisions instead of crude decisions. In school there is always a right and wrong answer and a necessity to be graded on a numerical or letter basis. I would like to make an effort to change the whole grading system and at the same time gain confidence from the parents. The parents have to know what the child is going through. They have to know what is going through their heads, not only at the elementary level but especially at the secondary level. The child goes to school but he doesn't know where he's been or where he's going or what he's up to. I think with a Native American teacher in the classroom with a group of students that need motivating, snap them out of whatever they are in, and get on to some real learning. I believe that if you are to learn on the reservation, the least we should get is better teachers there who are going to teach children what's going on, not just on the reservation but all over the world. We have to know what is going on to live in this world.

Dawn Toyekoyah: Pre-Dental Student at Phoenix Community College

I don't know exactly when I started thinking about going into dentistry, but it seems it started when I was sent to Haskell at Lawrence, Kansas. I encountered a lot of difficulties being a high school graduate of Haskell. A lot of the courses I took really weren't helpful to me in gling to college. They didn't really prepare me for the college courses I am now taking. I worked for the Indian Health Service for ten years as a dental assistant. In working with white doctors, you see a lot of things going on and happening to your people that you would like to do something about. Working there and seeing these things, I said, "One of these days I'm going to come back and be the boss." That's why I'm going to school. I want to be the boss: and I think that as an Indian, I can relate better to patients. I think the acceptance will be a lot easier. I want to give you some statistics for those who are undecided about your future careers. The first significant figure is that the helath of Indian people is still 20 to 25 years behind those of the general public. The average death rate among Indians is 44 years. Infant mortality is 50 percent higher for Indians. The tuberculosis rate is eight times as high; suicide rate is twice as high as the general population; and many infectious diseases that have disappeared from non-Indians are continuing to inflict our Indian people. These diseases are tuberculosis, trachoma, and dysentery. There is a large field open in the health professions. There is a need for competent and dedicated Indian people. If you are thinking about it, I would recommend that you go into a health field. You all know how important it is to be healthy. If you had an Indian doctor working on your children, would you feel more confident? I know I would, and I think you would too.

Steven Begay: Arizona State University Accounting Major, Tempe, Arizona

It seems to me that Indians don't like to be associated with things related to business. I believe this is a misconception. Even the daily activities that we do, whether here at school or at home, we are involved in some kind of business. So, Indians aren't always the victims of business. I could express more of how the scope of Indian Education should include business activities such as accounting, finance, economics, etc., and how they are relevant, even for non-Indian people. I am going to highlight some personal experiences that I have had in the field of business. I worked for a CPA firm that was based in San Jose, California. The firm did auditing, tax work, technical assistance and management assistance. This CPA firm had particular interests in improving the quality of Indian business of the control of tribal control and affairs and tribal resources. They were consultants to a small tribe in California. That's what the U.S. discovered recently in that Indian lands in this country have resources, especially coal. This California Indian Tribe was as such. A private corporation from New York City was trying to contract with the tribe to mine the resources and make a profit. The CPA firm which employed me as an internal auditor went in and detected all the doings that went on, such as bribing of tribal officials and their financial investments. These

consultants went in and discovered such practices and analyzed financial data and other transactions. At the end of their work, they discovered that they could help save the tribe approximately $100,000 just in a period of 2 or 3 months. During that time, I was training to be an internal auditor. These are some of the things that are of importance for Indians to be able to conduct these kinds of investigations themselves instead of having outside firms and outside industries dominate them. It is just common sense to think that now the energy crisis and the fact that a lot of Indian tribes own resources that we just have to have people in management; financiers, accountants, economists. I hope that people are bearing in mind that Indian education should go beyond the elementary and secondary education emphasis. I think Indian education should encompass the training of tribal executives for every tribe. The lack of this type of training really sets back every tribe. The Center for Executive Development here at the ASU College of Business never had any kind of seminars or any kind of training for tribal executives who are helping control the tribal resources of the 19 reservations in Arizona. The enrollment of business students here at ASU is few. I think Indian students will have a lot of potential in later years and should utilize what ASU has to offer. The ASU College of Business Administration is the largest in the country. I think the quality of knowledge is really tremendous.

I'd like to express another concern and this has to do with the Navajo Tribe. Recently, Senator Barry Goldwater indicated that the central government should do an accounting audit of the Navajo Tribe. My personal view is that auditing is a good thing. An audit simply states that the accounting, in this case the accounting of the Navajo Tribe, is really going according to the established principles of accounting. All they state is not whether there is right or wrong, whether the tribe is misusing funds, etc., but that the Tribe is following accounting principles. Now, the analysis of that data is what determines whether tribal officials are doing anything detrimental and against established principles, such as, misappropriations of funds, etc.

As a business student, I have gotten to the level where I can understand the talk of accountant, economists, etc., whether they are Indian or not. It is relevant that we should have more Indian people in such positions. I think it would put the tribes a little closer together. They will be able to control their own reserves and be able to control its system.

Cindy Manuel: Education Major, Central Arizona College, Coolidge, Arizona

Two hundred years of Indian Education is over. I believe as Indian youth, it is up to us to determine the course of Indian Education for the next two hundred years. This is why I believe that education is so important to us. It is the key to success for all people, not only Indian people. We can really benefit from ourselves personally and benefit our fellow tribesmen. I think that Indian Education teaches a service to others for determination, compassion, and understanding and enables us to value our heritage and not be quitters. Educational benefits are unending. I would like to share with you some of the statements of a great Pima lady. She said that Indian education benefits us a lot and that it gives us the opportunity for interracial understanding. She said, "Ignorance with

prejudice is our greatest ally." She also said, "Once we understand another race or culture, once we have read its great books, once we have listened to its music, its legends and learned its philosophy and ideas, prejudice melts away like a drift of snow." She is deceased now, but she wrote well, and I recommend her book to anyone. It is called "The Pima Past." She wrote her ideas on education and the history of the tribe from the days she could first remember to the present.

Another thing that education gives us is helping us to achieve material comfort and cultural enrichment to benefit ourselves and others. In this modern day, we have to have education to rise up and learn the system. There are times that we get disgusted, and Indian people always seem down-trodden. I think we can elevate ourselves by getting educated about the system and learning its ways, reading between its fine lines, and different types of papers, such as proposals, resolutions, and other materials that come through our tribal government. I think we can help the Indian youth by speaking of education as a way out. We, too, can be politicians, teachers, doctors, lawyers, and leaders in all walks of life. All we need is confidence, pride, determination, and education.

I had the opportunity of being in an urban and reservation setting. I spent most of my life in the urban areas since my father has been in the Air Force for over twenty years. So, I travelled many states and abroad. Through this medium, I was able to learn about the non-Indian ways and foreign ways when we were stationed in the Philippine Island. After graduating from Maryvale High School in Phoenix, I went back to the reservation. I worked for the tribe as a receptionist and as an insurance coordinator. It was a pilot program funded by the HUD from San Francisco. I started working as a receptionist, and I became interested in the business of our tribe. As I was typing, I would read the contents and question a lot of the things. I thought to myself that this isn't right at times, but what could I do? But I felt that I had a right to say what I wanted. But why were these few people making all these major decisions for the 8,000 people that were living on the reservation. So, I thought what can I do and say? Eventually, as I am so verbal, I began participating in a committee. I worked on a committee with elders and different members of the community and the youth. Through them, I was given the opportunity to voice my feelings. I decided one day that I had better go back to school. It is different from tribe to tribe and we have various cultures. I think that no matter which of the four directions we come from, we can all benefit from education. We can help ourselves and our people. We need pride, confidence, determination, and education.

Sam Arciniega: Criminal Justice, Arizona State University, Tempe, Arizona

In my opinion, there is not enough counselors in behavior when you work with criminals on reservations or people coming out of state prisons. Who is to help these Indians and work with these juveniles or adults? In saying, this, it is a great need and the state has asked me where are the Indians? Why aren't there any Indians educated in this area? It is really needed. The sales pitch in criminal justice is: Studying criminal behavior, why he does it, trying to rehabilitate, studying court procedures, cases, etc. It is a very good program, and the state is asking for more interested students and their involvement.

WORKSHOP #9 COORDINATION OF URBAN/RESERVATION EDUCATIONAL NEEDS

MODERATOR: Mr. Joe Herrera, Executive Director, Commission on Indian Indian Affairs, Santa Fe, New Mexico.

Mr. Joe Herrera

You are quite familiar that those that in the urban setting as well as the reservation level need coordination between those two particular areas. However, of course, there are also areas at different levels we must consider in order to coordinate the educational needs of all school pupils and then the special needs of our Indian children in the urban and reservation environment. Approximately 270,000 Indian students are now currently enrolled in public schools in the United States and about 55,000 of them are enrolled in the BIA school system.

There have been many programs which have been implemented; but in many cases in the urban and reservation levels many of these programs have failed, particularly the Title IV programs. We need to consider the governing bodies of the powers with those who make the decisions at the different levels. All too often, the public school systems have not been too sensitive with respect to the special needs of our Indian young people in public schools. We have so-called school boards initiated and instigated by the BIA, which I observe as a rubber stamp. I am partly guilty of this because I happen to be a part of the Board of Regents of the Southwestern Polytechnic Institute, a special BIA school in technical vocational training in Albuquerque, New Mexico. We still have problems as far as total decisions that are supposed to be made by our board, and certainly we don't have that. I also happen to be serving as vice president of a school board on a public school system in New Mexico where we have about 5,000 students and 51 per cent of those are Indian. There are seven on the school board. Two are Indians and the remainder are non-Indians. Practically a majority are of Spanish descent. These are the concerns that we have to cope with and deal with in that there are many opportunities presented to those governing bodies with respect to the many federal grant programs and Title programs that have absolutely failed in many respects. There are many federal opportunities presented to the public schools, but many of them have gone at 100 miles per hour; immediately applied where they saw dollar signs, and that was all they were interested in accomplishing. If it had not been for those monies or other title monies, Public Law 874, etc., some of these public schools could not exist. A number of schools apply, but certainly if you cover the whole spectrum of educational needs, as far as Indian children are concerned, they are lost somewhere. Many of these school districts that are eligible for some of these title programs did not apply because they didn't give a damn about our Indian children. They were not sensitive or aware of the special needs of our young Indian children in those schools. So, we have a situation that's quite confused. Perhaps even current programs of most of the schools pose a special kind of threat to the strength of our existing Indian culture that we are trying to retain as a part of an education process in the young human bodies or minds. I know because I was an administrator for federal programs for the State Department

of Education in New Mexico. It doesn't necessarily mean that I could do all the things that I would like to have seen. There was a state board of education and then you have your local school boards who weren't quite responsive to some of the processes that were being proposed to them by the other supervisors, curriculum directors, Indian parents, or Indian education committees, etc.

Today, we still find ourselves involved in this whole massive confusion. The fact remains that the BIA has been in this business for over 150 years and we're still talking about it here in order to get some improvement as far as the educational process of our Indian children is concerned. I think we also need to turn around if we are talking about Indian input and involvement. We see somewhat a lack of involvement on the part of tribal leaders who talk like politicians.

Mr. Gerald Anton: Chairman, Salt River Pima-Maricopa Indian Community, Scottsdale, Arizona.

First of all, I think I will talk on counseling. A good example is the Title IV programs. Mesa public school systems applied for Title IV. They were funded to meet the special needs of the Indian children. Under Title IV, the Mesa Public Schools was to utilize the funds for the needs of the Indian children. We, at the same time made application under the Title IV Counseling Program as a home-based type program, but we didn't get funded and the public school did. So, we raised some questions about that. We thought that we as an Indian community could better work with our students, and we made a case of it and we finally got funded the next year. There is always a question in the urban setting about who is to be serviced by the project. That is identified in the project in the proposal and ours well covers all Indian students not just students within the community. So we serve any placement students who come from various parts of the state and out of the state who attend public schools and reside in foster homes. This was good but the problem we ran into was with the system itself and the counseling program in particular. The Indian division was concerned about whether our home-based program was certified or not. This became an issue. My question was, are you telling us that you have sufficient people to carry out the program to meet the needs of the Indian children, and we meant the administrators. They said, "No, we wrote our program, and we had to justify that in the end when we made our program for Title IV. You also have to have justification in your program. So let's work and coordinate." But that never happened. We are still having some problems and I think that the people that suffer in the end are the Indian students because we don't have that many people who go from that system into our colleges and universities to where they can get benefits say two or three years from now. I think we have bigger investments as tribes. Tribal councils often put education on the bottom rung. When you look into economic development, you are looking into other programs. They end up on top and education ends up about in the seventeenth place. Then we talk about scholarships and tribes that invested monies. It varies from tribe to tribe how much money you put into educational scholarships. Like, you may be sitting in the top position, but in order to make things happen you have to have the vote of all the rest

of them to support you in order to make it move. Their priorities are different when you have that problem. It is very disturbing to some people to have to spend some of your time in education. The reason I look at education as being important is that I came from that background, working up through the ranks, working in education communities, and being on a school board. I know how education can be put down. Then we talk about the college level. We have one of our people in this room who is with the Mesa system in the counseling division. He changed jobs and went to the community college. We have a community college in our Indian community, and we don't utilize it enough. Coordination has to happen in those key positions. Counseling in this instance helped us to be able to work together. We had a career day approximately three weeks ago and we had people from the Mesa Public School Systems, the Scottsdale Schools, and Phoenix Indian School to look at the different careers people were involved in. This committee identified Indian people from the State Department of Education. I think, for our first year, that was very successful. This is the kind of coordination that needs to take place to get the students fired up to let that other alternative into education.

Mr. Syd Beane: Executive Director, Phoenix Indian Center, Phoenix, Arizona.

I did come up through the Bureau system in the sense that my parents are both graduates of the Indian boarding schools. My father started when he was about three years old in a boarding school, and spend 15 years in the BIA compound. So I would have some knowledge of the Bureau educational system and was fortunate enough to go to college and I have been a high school teacher. I am the director of the Phoenix Indian Center so; I think I've got somewhat of an urban perspective also. I really feel that there is a real need for linkage between reservation and urban areas. We see cities for example that grow in size, influence and extend the rights of the members of the cities as they annex different areas of cities and seem to grow, trying to keep people together and cooperating and receiving services. Yet, it seems that many of the Indian services are fragmented. There's a real distinction between urban and reservation. Wouldn't it be nice if some reservation would start annexing an off-reservation Indian area and say we're going to take responsibility for the Indians in Phoenix; or in the case of Papagos, we're going to take responsibility for the Papagos in Tucson; or for the Navajos, we're going to take responsibility for the Navajos in Holbrook and further extend the rights of Indian members of tribes to urban areas even though there's been a tendency for federal agencies to make administrative policies that say somehow Indians are different once they leave the reservation and should be dealt with in a different way. I can't agree with that. I think that's administrative thinking. I think our forefathers and ancestors didn't say that in those treaties. I think they said wherever Indians shall be, as long as the grass shall grow and the water will flow, and in a very beautiful way they said that Indians will always be Indians. We've got to remember that we need to develop our educational process around many of those traditional beliefs and values and look back to the past to see what they were talking about. Then another thing that's happened in educational processes that's different from the traditional education, is that education used to be life. It used to be

everything. In the Dakota's there are nomadic people traveling here and there and sometimes we'd come together in groups in ceremonies, and break up into small groups for economic reasons and still maintain a sense of kinship and a sense of education as they learn how to do things together. But now today we got Title IV, we got title this and title that, we've got department this and division that and the tribe handles this, the urban Indians handle this, and the schools handle that. How do you put it all together? How do we make education make any real sense? In the terms of a young child growing up and trying to maintain a single personality, sometimes it is almost as if we are splitting personalities and creating people with a lot of confusion because we can't get together to develop these linkages--reservation and off-reservation, Bureau and the tribe, Indian centers, schools, off-reservation areas and schools on reservations, and bring them together and get back to the unity of life and that kind of process of education. That's where you have to start. I think there is some real barriers to education in that we aren't looking closely enough at the movement of Indian people--back and forth between reservation and the city and what's happening to those people in terms of education. We are looking at them in the BIA schools, looking at them in some of the public schools, and in some of the reservation schools.

I think we ought to do educational studies and look at the movement factor between reservation and off-reservation areas, the educational attainment of people that have moved from one area to another and really see what's happening. I think it is very important that we look to the development of bringing resources together for education in what is called integrated grants. I think the Salt River Reservation has moved in a direction of integrated grants which is putting all these resources together. I know it is going to be difficult, but I think some of the things they are doing there may hopefully set a precedence. I think the Zuni Pueblos have done this in the past also so that education is not just one department or one division. At the Phoenix Indian Center we have and education program, an employment program, food program, a mental health services, youth programs. All of these are in a process of staff people working together in meeting together. When a family comes in, we look at that family in terms of their educational needs. We look at the young children in the elementary schools, at the adolescents in junior and high schools, the adults, the college, and into the GED program. Why can't we look at the total family together and bring all those resources together and educate the total family?

Mr. Josiah Moore:

As my background, I've worked for the Papago Tribe for eight years mainly in the area of education. I spent about over two years working with the community action program. In the last two years I have worked at the community college as the director of the Indian education progra. My orientation at that time was toward the tribe or the reservation. I guess I was pretty much caught in the so-called reservation versus the urban Indian. The Papagos in Tucson and in Ajo were asking for services to be extended to them for living in the urban community or in an off-reservation community. At that time, we didn't know what to do with ourselves on the reservation because other people had to be responsible for that. In the 1960's we were trying to develop those programs. At that time, guidance was given to us

that there were certain guidelines, monies limited to only those that were residents of the reservation. For the time being, we accepted that. But several groups have gone ahead and provided those services. The Gila River Reservation, for instance, through some of their federal programs, have provided services not only to their mission schools, but also to the public schools off the reservation. I am thinking in terms of the public schools on the west side and the south side which are near Indian reservations, where counselors of federal programs or tribal-funded counselors are coming into to high school system in that area. Some of them are coming into the college system on a one-day basis. I welcome this, and I would like to see those people have an office in a college campus if they are able to do it at the high school level. I guess our hopes are that the public school system will then absorb not only the utilization of these people but also to absorb the college cost of salaries of these types of people. When I became involved in the community college system, this was the process. Those of us who were working with reservation students and encouraging them to go on to colleges were successful to some degree. A lot of them are very interested and concerned. Whether we provide a service or no service, I think that tide is going to continue to increase. I think it behooves those of us that are now adults to respond to that need that the college number is going to increase not only the youth but also from the adult--the teacher aide type, even the people who may already have degrees or have completed colleges several years ago, are coming back.

There are several awarenesses that I have had: (1) the college administrators came out and encouraged us to send our youngsters to the schools and promised us all kinds of services. I believed those things. When students came to campuses, they were given the run-around just as back at home in the Bureau programs, in the tribal offices, in the IHS hospital, or wherever the typical bureaucratic process that all of us have been born into and have lived with from day to day. I think the same thing was happening at the colleges and I was not aware because I thought here is a new institution or agency that is just now becoming involved and I find the same thing is happening. I learned this lesson very quickly when some of the students invited me to come and walk through on the campus, just to experience the run-around that they got. On this particular campus, I remember that one day I came to ten different spots, beginning with admissions, the cashier, and housing office on this campus. No one seemed to know what they were doing. It sounds like the same thing that happens at home.

I think that when I lived on the reservation, I compared our own graduates of high school systems with the people who were going to colleges in larger numbers. Those people were coming out of parochial schools, St. John's and St. Catherine's up in Santa Fe contributed a large number of students to the colleges. They were also the most successful. The public school systems such as those around the Tucson and Casa Grande areas, Gila Bend, Buckeye areas and some up here in the Phoenix area were second in the influencing of students getting into colleges. The BIA schools, of which we had many and which had a larger percentage of students attending, were not contributing as high a number of students into the college system. We also did some studies on the performances and we took a look at two types of test scores. We used the California Achievement Test, which is an achievement test to see how well the Indian students were doing at these three types of schools. We also took the grading that those schools gave. In the California Achievement Test, the mission schools scored very high.

The BIA schools were lowest. All three, mission, public, and BIA, were lower than the so-called median throughout the country for all groups of children. When looking at the grades, the kinds of grades that teachers assigned to students, the BIA students had very good grades. They had "A" averages, whatever letter grade is given. The public schools again were the lowest. The mission schools were in between. In the California Achievement Test, they outscored the BIA schools who had the "A" average student. Those are a couple of things that might give some information as to why these people were not going on to colleges. The BIA schools were encouraging the students to go on to college just as well as everybody else. I don't think; however, that academically, socially, or mentally the BIA schools were preparing them for college.

When we did these particular surveys, just like on the Papago students alone, the BIA school, public school, the mission schools became aware that they had never done anything with their studies. Our selfish purpose was to document that students were suffering.

Mr. Preston Keevama, Los Alamos Scientific Laboratory, Los Alamos, New Mexico

As far as the educational needs are concerned, we have talked about this for so many years and we have practically worn the subject out. It is about time to look at the policies. Who is in control of all the policies at the administrative levels? Maybe we need to change those things. A lot of our regulations are so obsolete now. Perhaps we need to look at those things and review some of the policies. Let's put all those things in line with what we need today. That's going to be up to you how to change existing policies. There is a lot of money in Washington, and I think we need to do something about it, and it's going to be up to you to change those things.

Mr. Bob Hall: Federal Administrator, Phoenix Area Office, Phoenix, Arizona

There are some serious things I'd like to get into in a minute. Let me try to share with you very briefly what my background is to kind of give you an idea of what I am going to say. I am a former classroom teacher, a former federal programs administrator at the college level, financial aid, Upward Bound, a former reservation administrator for a school board in Pine Ridge, South Dakota, and; of course, with the BIA. One of the things that we found in working with these kinds of programs is that one of the most common errors or faults of the federal government programs is that the parental or Indian involvement just wasn't there. Yet, we hear a lot of discussion that we need it. We have to take a look at where the responsibility and where the history of Indian education has come from. The BIA philosophy was, give me your kids and I'll train them and make them Americans and give them a good education. About seven or eight years ago, the Bureau decided that what they were doing was not right. It was because they finally started to take a look at some of the studies that we had done at

public, mission, and BIA schools. The mission school tended to produce the kind of child that would achieve a higher education more so than the other two. That's a very general statement, but there are studies to back that up. The BIA took a look at these kinds of things and decided to establish advisory school boards. The real failure of this was that these school boards were just that, advisory boards. When it came time to make a decision, the Bureau went right back to Bureau policies and to civil service policies, and made decisions that way. Unfortunately, the way the legislation is set up, the way policies have been interpreted so far, is that we have to live within those kinds of restrictions. The Bureau tried to set up a block called 638 to start getting around some of these regulations that affect the jurisdiction of Indian affairs. Unfortunately, we go back to the point of, "We'll give you the legislation and everything else, but we won't give you the fiscal support to do it." All the granting portion of that law that will allow the tribes the money to get the expertise to do these kinds of things have not been funded yet. There's no granting money for the tribes to grab hold and start taking over these programs. All of the money that the tribes would need to build the administration analyst would have to come out of the programs, which we now have going to the kids. Maybe that's the history of the BIA. Public schools have historically ignored Indian needs in the school system. Public Law 815, Public Law 874, etc., and Johnson O'Malley Act are all laws that give public schools money because Indians off the reservation have not had enough tax base, and even on reservations too, support the public schools. So, they give this money to the school districts that have a large non-taxable base, the same as they do for other military installations and other federal things for school districts that don't have taxable base.

Anyway, public schools look at Indian students only in terms of getting bodies there for the various parts of these laws so they can get building money, library money, and operations money. A few years ago, somebody started to take a look at what was hoped to be a step in the right direction. This became Title IV of the Indian Education Act. Title IV does provide one thing which is probably the real key to the coordination to any kind of program that involves Indian people, and that is parental involvement. The more you involve the community and the parent, especially, the parent, the faster that child is going to grab whatever you have to offer within your educational system. One of the real leverages in Title IV is that you have to have parental involvement. You have to document that you are open to the public. You have to document that these people actually attend meetings before you can get monies. It, in itself, does not get the information out to the people. Somebody has to go out and give them the information. So, a lot of school districts said, "The heck with it. We don't want that money." The Indian parents, not knowing about the law and such, don't know how to force the issue. So, the real means of how I want to tie reservation and urban educational planning together is that the answer to both, reservation and urban educational planning, is nothing more than Indian involvement. The faster we can make the way, or the tools, open to Indian people, the faster we can get the involvement.

QUESTION:

I am a frustrated parent. We have all the federal monies available to urban and reservation schools. It seems like the language written, or used, in these documents is hard to understand. The concern I have is that of the interpretation of all these federal programs which look fine and good. Do you know about Title IV? What is Title IV? My problem is how are these going to be disseminated to the parent if the programs should be concerned with parental involvement?

ANSWER:

I am not so sure they are written for parents. I think that to some extent they are written for attorneys. But, if we are concerned about our children's needs, I would read policies that are understandable to the parents. What happens is that the federal government seems to be operated by special interest groups. They each have their legal people and we end up having a lot of different interpretations. You have people competing against each other. I have worked with federal programs long enough to know that what is interpreted in my office, the regional office, and the Washington office are often very different. We can't let the policies govern us. It's got to be the people. We have to bring the programs back to the people and deal with them and make our interpretations. If they're going to be Indian programs, then Indian people ought to be making those interpretations and working with those policies or doing away with those old policies that don't govern us any more, unless we want them to.

ADDITIONAL COMMENT:

I happen to have responsibility with the BIA in this area of Title I. The parental involvement has never really been there. This year we tried to accomplish more parental involvement by having a special workshop for only the parents. We almost confused these people within the two-day time. Unfortunately, those of us in Indian education have not done the job of informing the people. I think it is up to people like myself, the so-called educated Indians, to take what is learned from the system and come back and disseminate it. I think we can only do that through informative people.

RESPONSE: (From Member of Audience)

If you really want to know all about the Indian education programs and all the different offices you can check into them. We have had Title Iv programs at our school for three years and I think it is a very good program. The parents are very much involved, and we are also very much community involved. I feel very strongly that our school district has a very positive program. At the school there, they did not see only dollar signs. It was through the BIA that the Title IV program was introduced to this particular parent group. The principal has been very active with working with the parents and they have read the whole program. It has been disseminated throughout the school. You can always contact your State

Department of Education, or the local BIA. You have to take the initiative to find out these things. If you don't have initiative in the parents, they won't be able to have part of anything at all. Mr. Jim Lawrence is the specialist at the local BIA level and is accessible to us. The people are there if you just know where to find them. Even at Washington, if you need information, just call any department of education, and I'm sure they will assist you. It really depends on where you are coming to determine whether your programs will be failures or good programs.

QUESTION:

What percentage of Indian students does a school district have to have in order to apply for these Johnson O'Malley funds?

ANSWER:

The person to contact regarding these guidelines would be Gaye Lawrence at the State Department or Jim Lawrence in the BIA.

QUESTION:

How much coordination is there between the different tribes in Arizona and between the state and the public schools and the BIA?

ANSWER:

The coordination would be the area-wide advisory school board for the four off-reservation boarding schools. The other thing is the state department directly funded from the Johnson O'Malley office and Bureau. Jim Lawrence is the Johnson O'Malley person in the Bureau and his wife, Gaye, is the Johnson O'Malley person for the state.

QUESTION:

I think a good example of the type of coordination of Johnson O'Malley in the program this year was that it was stated that the tribes can contract directly through the Johnson O'Malley funds. Here was a deadline, but we didn't get that deadline and they have known about that for some time. The Bureau has been aware of it and so has the state because the Bureau contracts with the state to develop the Office of Indian Education and Division of Education in the state.

Another question would be, "What is the administrative cost to run that office?" It will be interesting to find out what really happens in terms of administrative costs and overhead costs. The tribes take over what has been the policy of the Bureau and the State Department of Education. Now, if we take it over, they will put a cost on us. History can support me on that.

RESPONSE:

I think the responsibility of coordination must work from both ends. I think the Indian people need to be more assertive. Also, the Bureau is now contracting with tribes for tribal education officers who are to be directly responsible to that tribe and whose duties will be to inform the people.

WORKSHOP #10 BILINGUAL/BICULTURAL EDUCATION

MODERATOR: Dr. Morrison Warren, Professor of Education, Arizona State University, Tempe, Arizona.

"In the United States today, there are millions of children trying to live and function within a cultural and linguistic mainstream new to them. For the adults who are already oriented to a way of life with a range of responses, who is organized around familiar cues, a process to adapt to a new environment can be very difficult. For the children who are thrust into a new set of living and learning conditions, before they have fully learned the language and the ways of their native culture, the results can be devastating. The new setting threatens and often destroys the children's personal growth and self-concept. Former sources of support are gone. Familiar cues previously used to respond to the environment are no longer available, and parents not yet in tune with the new culture and language face similar problems and can be of little help to the children.

For the children, the transition from home to school is often drastic. It brings about even greater feelings of insecurity. The children seldom know any English when they enter school and thereby lack the most important tool for learning language. They are caught between two cultures and two languages, neither of which seem to be accessible."

We can go one step further and say that schools, by large, are organized with certain goals and objectives in mind, but historically have ignored the realities of the language and culture of all except the dominant group. Therefore, members of the esoteric culture have not been successful within institutions which functionally were not geared for them to be successful. So, we are in the throes of a dynamic kind of revolution called bilingual/bicultural education, not clearly defined, not clearly operationalized, and issues related to this concept have not been clearly addressed. To reiterate, the procedure is for each person to make some personal statements about the concept. It is conceivable that at the end of this interaction, at least we will be able personally to raise questions at a little higher level or have some clarifications of definitions or ideas.

Mr. Allen Begay: Director, Navajo Resource Center, Navajo Community College, Tsaile, Arizona.

I think the statement that you read gives us a pretty good indication of the amount of frustration that minority groups have experienced over the years, but it has finally culminated and the recognition of the educational need on the part of children of minority groups whose language which is other than English is exposed. I'd like to speak of the experiences of Navajo Community College. I would like to speak in terms of various developmental steps with respect to bilingual bicultural education. The definition of bilingual/bicultural was very vague, until recently when Title VII defined for educators throughout the country what their concept of bilingual education is. To the persistence and perseverance of national educators, we first have the recognition of the need of children of minority groups whose language is other than English. That recognition, in my perception, develops into the teaching of English as a second language concept, the ESL program which is still lingering on in various parts of the country. There's a third developmental step in my perception of bilingual/bicultural education. This is a very

subjective one, a subjective interpretation of minority groups. The results of this was the emergence of Black Studies programs, Oriental studies programs, and Chicano Studies programs. Within the Navajo Community College, we have the Navajo and Indian Studies program. The development of this program on the Navajo reservation was again the very subjective interpretation of bilingual/bicultural education, teaching native language, native culture and history. I think the development within the last number of years, last year more specifically, through the Title VII program, the Federal government has really identified for us what their definition of bilinugal/bicultural education is, which is simply nothing more than to have the capability to instruct in two languages academically. Of course, with this interpretaion of bilingual education, there is the rider, icultural education, which I think Navajo Community College has treated in reaction by establishing at NCC the Navajo Resource Center. The resource center is a combination of several things, utilizing several support funcitons, utilizing Navajo instructors, or a strong core of Navajo instructors in Navajo language teaching a sequence of courses in Navajo language that is learner oriented, because of the nature of the college. There is also a core of instructors in Navajo history and culture. We have attempted in the last number of months to pinpoint a definition for our own use as to what we mean by Navajo history and culture. I think NCC has, within the last year, addressed itself to this new definition of bilingual/bicultural education and has begun its process of accreditation as to the realignment of educational values which Navajo Community College should be addressing. Most of us are usually doing things backwards all the time, and we are just now at the point of processing a design for educational programs and fitting them into the right boxes. As a result, some self-study, and also some of the things that the national, regional, and local levels, readdressed our instructional program to do a number of things but basically to integrate the Navajo and Indian ethos into the conventional curriculum areas, which has meant for us a review and evaluation of the instructional program. From this evaluation, we were to design our program that meets the overall philosophy of the college and also the various goals and objectives that were set for us. The primary objective at NCC currently is to integrate the Navajo and Indian ethos to the conventional curriculum areas. There are seven areas in which we have an instructional program. The process has already begun.

Dr. Morrison Warren

I'd like to bring you up to date on the Arizona Bilingual Program as well as the ESE Title VII program. First of all, I'd like to give you a little historical background. Back in 1966, under Mrs. Sarah Folsom who was then the State Superintendent of Public Instruction, we decided that we had to start moving toward developing bilingual programs, state funded or federally funded. So, we started working on it, and the first hurdle that we rain into was that the Constitution of Arizona, as well as the Arizona statutes, states that all instruction must be in the English language. Before we could accept federal monies from Title VII, the ESE Title, we had to do something to bypass it. We finally wrote a bill for the Arizona Bilingual Program and sent it to the legislature. We worked on it for about two years and finally during the school year 1969-70, it was passed. That's when Arizona started receiving ESE Title VII for bilingual programs. That's also the year that Arizona appropriated $100,000 for the whole state of Bilingual programs. Now, they cut the bill to pieces and patched it up. What they came up with was that they would provide $25 for every child that was identified as one who spoke a language other then the language at school. Also, that child could only participate in state programs one year. So you can see, it

was very limited. The first year, we had 4,234 students in the program. The following year, we got $100,000 with the same rules and regulations, $25 per child and only a one-year participation. You can see that it dropped to 3,846. What we were doing was eliminating kids each year. After the first two years, we eliminated 8,000 children. After the third year, it was 2,504 children. The legislature said, from this, that the people don't want bilingual programs. We explained to them what was happening that we were eliminating children. Finally in 1973, they raised it up to $50 per child. They raised the amount gradually to $200,000, then $400,000, then $600,000. Now, this year it is $850,000 at $50 a child, and the children may participate for four years in the program. The present law says we must fund the first four grades first who meed this need. Any funds that are left over, we can fund from the fifth to the eighth grade. So, we can say now that since the law changed it has gone up. This year we are serving 18,652 children. That 's $850,000 for 18,500 children. Title VII is now up to $1,350,000 and serving a little over 5,000 kids. From this, you can see the quality of bilingual programs. The federal one is much better. We are spending more for each pupil. Now the state program is a bilingual and/or ESL, or what we call Oral English Development. Most of the schools are leaning toward Oral English Development. The Title VII programs come closer to being a true bilingual program where instruction is going on in the home language of the child as well as learning English and instruction going on in English. Last week, before the Senate Education Committee, a new bill for next year was discussed. Suggested changes were made, and it passed the Senate. Now it has to go before appropriations, the house subcommittees, etc. But the Senate passed it. What it does is it raises the present child cost up to $75 per child. It raises the grade level from eighth grade to sophomore in high school. Hopefully, it will raise the amount to $1,200,000. No action is expected until toward the end of this month.

Mr. Irvy W. Goossen: Professor, Dept. of Foreign Languages, NAU, Flagstaff.

We do teach the Navajo language at NAU to the third year level with a total of 22 hours in Navajo language. I think I'll address myself to some of the problems in bilingual/bicultural education. Then we can talk about them.

There are a number of obstacles. One is a matter of finances. But financing isn't always a problem if there is a will to do something. NAU has finally become willing to do something in the last few years. The State government and the Federal government, of course, represent the general public view. The general public view is that everybody should speak English. While we tolerate a certain amount of pluralism in our society, we eventually want everyone to be doing the same thing. We found that we can actually live in a plural society and be happy if we learn to appreciate it. In a given community, there may be obstacles that are not only financial but just community ideas. Even in some of the communities on the Navajo reservation, there is some resistance to a bilingual/bicultural approach. It may be because the parents feel that they had such a hard time learning English. Why let the child go through all that to learn English, too? Why don't we just wipe out the English and Navajo language in the classroom and just speak English? Most of the older folks have gone through this. I'm not sure if they are happy with what has happened, but that's the way they feel. Sometimes they're afraid that if a child learns to read and write in his own language, it may be the longest way to what they want him to learn. I think there are a number of experiments in this country and foreign countries concerning this technique. The approach to the Native language first and then to the dominant language has been successful. In fact, students do better in

the school. Dr. Robert A. Roessel can probably give us a better picture of what is going on at Rough Rock Demonstration School, but I read some scores that by the time the child is in the fifth grade, he is ahead of all the schools around him by two years. The schools around that area are teaching the standard BIA curriculum. I think that is significant. I personally am a firm believer of bilingual education because I grew up bilingually in the home. When I went to school, I learned English. I learned a couple of languages after that. I think it doesn't hurt anybody unless I don't recognize how much I got hurt from all this. In fact, I enjoyed it and I still do. Some of the older members in the community may even feel threatened by their own youngster who can read and write their own language, which they have spoken all their lives. I have noticed people who are very adamant about not using this approach. y feeling is that they are afraid. Their youngsters might know more than they do.

There are also people who are afraid of the bicultural approach in that something might be taught which they don't want their child to learn. Many communities out on the Navajo reservation feel that way. In the Rough Rock Demonstration School community, there are people who totally resist some of the things that are offered at the school because of different philosophies. I would like to address myself to how this should be a community controlled thing. Nobody from the outside, nobody from the state, should come in and say, "This is as much as you can teach, this is how many years you should teach, and this is the way it should go." The local community should decide this. It is apparent that the people involved should decide how much of language, how much of culture, or what other culture should be taught.

In the communities where there are not all Pimas, Papagos, or whatever the tribe, the thing should be a two-way street, especially in urban centers. It should be a two-way street so that the child can learn about the language so he can appreciate the other person. I think as we make it a two-way street, then we all receive benefits, and we'll all work together and help support it.

Dr. Morrison Warren

First, we have to look at the immigrant history in this country, particularly the Northern Europeans that came and established certain rules and regulations, laws, etc. Later the Southern Europeans came, including the Polish, Italians, Greeks, and Slavs. Then came at about the same time an establishment of a higher industralized community. Among a number of alternatives, schools were established under a policy called "incipient bureaucracy." It was free, bureaucratic, more than European, rules and regulations were dominated in these institutions. Their functions generally were to socialize children from these minority groups. The urban schools, the BIA schools, etc., all have the same kind of functions. The result of this was that children coming from different cultures have been unsuccessful in these institutions. By intent, the strongest strategy in working with minority groups in Southern Europe was to shame the children to the extent that many children changed their names and changed their religion. They became ashamed of their parents and their way of lives. We have a long history of persons moving from the ghetto into a suburb. This was called ethnocentrism, and it reflected the northern Europeans' influence in that those parents who, by color, by language, and by lifestyles, were most removed from this. European lifestyles are the ones that had the most difficulty with any institutions that were not geared for them to be successful. For some reason, we never raised a significant question and that was, "How much dissent could we afford in our American society? Was it important that all of us be ethnocentrists"? We are talking about the concept of recognizing the realities of the language, the culture, and giving legitimacy to that in insti-

tutions. We are finding that there are persons, for one reason or another, who do not want to turn their backs on the culture and the language. They are saying, in effect, that we can reconcile the operations of institutions to extend those culture and languages so that the person can be successful, not only in that language and culture, but also in the American culture.

I think for every action there will be equal reaction. This is why we have so many difficulties with funding bilingul/bicultural programs because we never really raised the question of how we build instead of everyone being in the same mold, how do we build units in diversity. I would suspect politically what happens once the myths, that one group of people are brighter than others, are destroyed; the people become stronger. The proof of institutions will not necessarily be one ethnic group being imminently successful and all others as being unsuccessful, but the lack of ability to interpret or predict who is going to be successful. If we look at our society now, in all positions of authority in our open society, one can estimate the gender, the initiative, etc., of those in the position of leadership.

Once schools adopt the responsibility for estimating the culture and the skills of youngsters, then it becomes unpredictable. Who will be the winner? So, it is safe to predict that in places other than that we face a very difficult problem of making schools actually multicultural, bilingual, multilingual. Yet we recognize the fact that just by virtue of the mobility of children who will spend most of their lives in the 21st century, those students will have to deal with changes. They will have to be able to make differences. If we honestly take a look at most of our public education programs, we find that children tend to go to school with children just like themselves. They have incorrect images of others.

Question: (Inaudible)

Answer: The ESEA Title VII Bilingual program which we call direct funding bypasses the state department. It goes directly to the school if the school applies. The only qualification is that they have an impact of children who speak the language other than English. They must be identified by some kind of pre-testing. They develop their own program according to their own needs in the community. If the community decides they need a bilingual program from K-2, that's the way they write up their proposal. If they feel that they have a lot of kids in the fifth, sixth, or seventh grades that need this type of educational program, then they write the proposal in such a manner.

A lot of congressmen and legislators are afraid of the word bilingual, and they are afraid of the concept bicultural. So that means that people like you and me have to go over there and keep telling them what it is all about. Their feeling is that they (people) gave in on the bilingual funding programs. Let's do a preventative job. Let's start at the lower grades. They figure that if the country pumps money at the secondary level, then it is a sabotage job. However, it started down here at the first four grades, and it is growing. The Arizona Bill now is trying to move it up to the tenth grade. All these things are slow, but they are coming. They will come a little faster if we know the right people and make a good sales pitch. Otherwise, getting into the high school level will be rough. One of the weaknesses of bilingual programs has been the lack of staff development and teacher training. The program started back in 1969-1970. It did not include monies for staff development. Now this year they have included money for such. ASU is

now developing a multilingual/multicultural center. Other universities and colleges are doing that. So, it really doesn't stop at the high school level. It's got to go up to the junior college and the university.

The legislature doesn't seem to realize that when they push bilingual programs, they are also pushing bicultural programs. It can't be separated. If you can get people to unite on the concept bilingual/bicultural and stop siding against ourselves as to what is bilingualism, can we really learn culture in the classroom? Or, do you have to leave the culture, such as, do you have to be a Chicano to know the Chicano culture? If we stop that and just concentrate on bicultural needs, I think it would make more headway.

Question: Flagstaff Public Schools started a Title IV Bilingual/Bicultural Program three years ago. In it, they include K-8 and have a program that has five Indian counselors to help the students adjust and make home visitations,to see to other problems at home or at school, and to try to work them out between the home and the school. Then they have Title I, which is bilingual/bicultural education that have para-professionals who are teacher-aides. They come into the classrooms, and they teach different skills that the Indian students have not picked up on. Mostly, the biggest problem is reading. I think it is one of the best programs that has ever been introduced. I would like to see more of this in the area of teacher training so that teachers are more aware of the culture and understand what is happening to the children as they develop and change to be acculturated. You did say that there were going to be monies available for training teachers, or para-professionals, or what?

Answer: I can speak of our program here at ASU. What we are attempting to do is establish a center which would be called multicultural within our laboratory. We have one representative from each of our departments who is responsible as a member of our instructional unit in multicultural education, as well as bilingul/bicultural task force. What we are attempting to do is to take a look at those needs in the public schools with the child as a focal point. Then design experiences in form of modules, courses, and internships, to penetrate the existing curriculum in such a way that it will not be an isolated program that certain groups will take, but others will take, also. That becomes a rather difficult problem because most programs, particularly masters and advanced dgree programs, have very little options. We can say when we have to confront the existing programs where choices will be made as to which learning is most important. We are developing modules. In fact, we are fielding some now (Culture and Personnel), developing the thoughts in young persons that says how we view the world, a very pervasive concept. We have developed one on the Philosophy of Cultural Pluralism, and we are raising the question, "Can that course substitute for a regular philosophy course?" We are developing a methods course, and we are raising the question, "How many methods courses should actually be taught in the native languages?" assuming that there is something in the coding process that affectively may develop certain kinds of feelings, and concepts just by the display of the knowledge of the teacher of the language, whether that generates in the child's eyes certain perceptions of himself. We are not developing a separate program from the regular program. We are trying to penetrate each of the departments. The amazing thing about it is that the number of persons who are involved in developing materials and the commitments that have been made, we have at least seven or ten teachers, or professors, who have committed themselves to teach modules for three semesters as overloads. They are developing the materials

and teaching it, and will be evaluating them. In fact, two of the courses are indicated in your handouts that Mr. Gill and Dr. Tippeconnic will teach in the fall are two such modules. The director of our multicultural/bilingual task force is Dr. Carlos Vallejo.

Mr. Allen Begay

One of our basic problems has been the lack of coordination on the reservation. We get people together and everybody has their own materials that they have developed. We have the tendency to hide our stuff under the table in fear that other people will steal our materials. We have been meeting with the people from the Native American Development Material Center in Albuquerque. I think it shouldn't stop there with the Navajos. There is so much that has been developed material-wise with the Chicanos in the Tucson School Districts that we can use as samples. We don't do this because we are held so much to our own.

Mr. Irvy W. Goossen

If you are not aware of it, I think that you should be, is the Supreme Court decision that has been handed down in 1974 which I characterize as a conservative court. That decision came about as a class action suit brought by Asiatic parents against the San Francisco Unified School District. The basis of the complaint was English was not spoken in the home, they were being subjected to the same pattern of instruction that the English-speaking kids were receiving. Because of the lack of knowledge of the English language they were being denied an equal educational opportunity. The Superior Court said that the school district does have an obligation to provide an education to children in the language of the home. Congress then did allocate to HEW a limited amount of money to provide technical assistance to school districts. The total amount for the current fiscal year was $900,000. With that, a number of general assistance centers were set up. There is one in Albuquerque, University of New Mexico, which serves Arizona, Nevada, and New Mexico. They have a satellite center here to coordinate programs for those school districts in the state of Arizona that have requested assistance. It is the kind of thing that a school district has to go for. The help that they are giving at the present time, for the most part, is being given to districts that have been found by the U.S. Office of Civil Rights to be in compliance with that particular decision. It is a thing that you might want to check out pertaining to your own school districts.

Question: Are there any particular criteria that are set up which the district has to go through to qualify for the Bilingual Program?

Answer: All you have to do is identify the child who is in need of this program; it may be one, it may be ten, it may be 100. It is not geared to any specific number of children. The money can be used as long as the child benefits from the expenditure of that money, whether it is training of teachers, a control program to understand the child, orwhether it is just to train them language-wise. It can be a tutoring program just as long as it helps the child.

We've around fifty school districts that are now participating in the bilingual/bicultural program, and they are serveyed as to the shap of the program. It must serve those kids specified. Teachers must be certified by the state. The law doesn't state how many minutes a day you have to spend in any bilingual program. More sufficient is a whole class period.

Mr. Allen Begay

Three areas I want to emphasize is the teacher-training program. The other is curriculum development that does have scope and sequence, and the staff development program that must parallel any bilingual/bicultural effort. As for Window Rock, we have a mandate set by the Board of Trustees to incorporate and institutionalize the bilingual/bicultural education. We have met this throughout the school her, but we had a fairly high teacher resignation. We neglected the development. There are no staff in-service trainings for individuals who are must coming in and those already on board. We have gained experience from many of the problems we have undergone.

Dr. R.O. Maynes: Director, Migrant Education, Arizona Department of Education, Phoenix, Arizona.

It is up to us as teachers and community leaders to continue the pressures on the school boards because they don't know what our children are doing unless we come up and express those needs. Bilingual/bicultural is here to stay. Don't try to work with materials in just your own school. If you need a list of the fifty school districts that have bilingual programs, I will be happy to send them to you. You can write the schools and ask for their materials and incorporate these materials into your own classroom needs.

Mr. Irvy Goossen:

I would like to support Mr. Begay's suggestion that we need to work together more in developing sequence materials that will be available in a central place where we can get a hold of them.

Dr. Morrison Warren:

My concept is that bilingual/bicultural lacks the theoretical base, research and development, and unless it has that base, it generally is understood where there is unity and diversity. Then the concept appears just as American studies, Black studies, or Asiatic studies. If you know the right persons who can conceptualize the theory, etc.; I can assure you that the concept bilingual/bicultural education and its possible consequences, its long term effects, are of a nature that the general public probably will not subscribe. I recently wrote a couple of articles to one local newspaper, and I got some responses written back to me. In essence, what they had to say was that if I didn't like Americans, then I can go back to Africa.

We have to be a part of the process that has input into those decisions that are made that have dramatic consequences for us. It is not a matter of waiting on what decisions are made and a matter of trying to influence those decisions.

WORKSHOP #14 INDIAN STUDIES

Moderator: Harvey Paymella, Director of Native American Studies, University of New Mexico.

When we talk about Native American Studies, there are several kinds of philosophies of Native American studies. In such areas there is a need for some kind of cultural orientation, more or less, a cultural sensitivity concept for Native American Studies. In other areas where there is still a high concentration of tribes where there is evidence of the cultural integrity of the regions having tribes which have a high degree of cohesiveness, then there really is not that basic need of any degree of cultural awareness philosophy. Such is ours at the University of New Mexico.

I think to clarify many kinds of philosophies, we will hear from the panelists in terms of their kinds of approach to many of the Indian Studies at other universities. Native American Studies exist today, as a partial result of the ethnic studies movement of the late 1960's. The whole concept is much older than that because in 1914 a proposal was made to the state legislature of Oklahoma to form American Indian studies, acknowledging the large Indian population of the state. This was denied. Later, in the 1940's or early 1950's, the University of New Mexico also received a proposal for an institution in Southwest studies, which again was denied. So, there is no doubt many of the schools with the inclusion of Chicano or Native American studies was somewhat of the "me too" movement after the Black movement because you all recall the Blacks wanted some kind of recognition on campuses throughout the country. Naturally, they demanded Black studies as well as White studies to be made at many of the universities. Black culture and identity were to be presented and the labors of Black inventors and scientists were to receive also their just recognition. As a result, we came in. While they recognized all the other ethnic groups on the campuses, then Native Americans really did not have to push in the political sense.

Dr. Gerald Gipp: Director of Native American Program, Pennsylvania State University, University Park, Pennsylvania.

The program at Penn State is not an Indian Studies program. It is a program that is concerned with developing leadership among Native Americans. Now, Penn State has one program of four that began in the summer of 1970; and before institutions that opened their doors at that time for administrative leadership development were Harvard, Penn State, University of Minnesota, and Arizona State. At present, there are only two programs that are continuing to function, at Penn State and Harvard.

In 1970, four major institutions were funded to take in from fifteen or more candidates. The largest number of candidates was here at ASU where they had something like forty-five individuals in the program. The original program at Penn State had something like eighteen. Since 1970, at Penn State alone, we've had seventy people enter this graduate program, both at the Master's and Doctoral level.

The programs are set up on a national basis. Individual applications are received nationally from throughout the United States. At Penn State, we are interested in developing leadership not only just in the schools but on all levels such as national offices, state departments of education, preparing instructors and professors to go into slots as faculty members at colleges and universities. It depends on the individual coming into the program to tailor his particular program to meet his needs. So, we don't see ourselves bringing in individuals and training them to be specifically elementary or secondary administrators. People have the idea that we bring in a group of Native Americans and take them through the university process as a group and it really isn't so. I think as I mentioned, we try to allow enough flexibility for the individual to tailor according to their own interests and needs. Indian students are not brought in and lead around by the hand. They go into classes with all other graduate students and compete fairly well.

A major part of our program is the seminar that we conduct on a weekly basis and hopefully this is where we come together as a group. We have people from all over the nation. Hopefully, it is a time where we can pull the theoretical kinds of things together and talk about how it relates to our situation. So the seminar is a pulling together of the group in that sense.

We are always striving to get university commitment. In the past, the four original programs were funded by OEO. They see that the programs have forced the BIA to become involved and be concerned about developing Indian leaders in the field of education; so they became involved in the funding. The U.S. Office of Education also became involved. So at one time, the programs were being funded by three (3) different agencies, and the coordination to pull all the monies together from these three different agencies was kind of a monstrosity to deal with. At the present time, the two programs that are continuing are now funded under Title IV of the Indian Education Act. So, it is a lot easier getting funds from one agency. The Bureau has pulled out. They are no longer involved in this program.

The one thing that has been important is the hiring of an Indian to direct the program--myself-- using hard university money. We try to get the university to commit a certain amount of dollars in graduate assistantships. We take advantage of that and it allows us to spread our money further. We have only ten graduate students on campus, so it is a very small program. The important part of our program is the use of internships. Many times, we get people who have been teachers who have not had any administrative experiences whatsoever. So, we feel that it is the university's position to provide internships that will allow that individual to get some administrative and good learning experience. We try to build this into the program. We see internships as a vital part of training educational leaders. We allow 10 or 12 hours credit, depending on how long that

individual is serving on the internship. This would be credited toward the Master's or the Doctorate. Those particular hours that are gained through an internship would be at no direct charge to the Indian program.

Just recently, this spring, I had the opportunity to approach the president for trying to upgrade our selection process. At the present time, we're in the process of interviewing all those people who have applied through our program. It lends a lot to be able to meet directly with the person, to talk about their concerns, and it also gives them the opportunity to express their particular needs for the program. So, the university has allowed a small amount of travel funds to go out and interview people. Again, the program is primarily aimed at developing administrative leaders at all levels, from college to the national scene, and all the way to elementary and secondary schools.

Harvey Paymella:

Keep in mind institutional commitment, or state commitment, of such programs. It is very easy to have some type of federal funding or most of these which are always good starters for any program. But, I think in terms of its livelihood to exist, then those of you, especially those of you students who work closer with such programs. Keep in mind trying to get institutions to commit themselves to give you hard monies rather than soft monies to operate on and only be a resource gatherer for them in institutions throughout the country. By doing so, I think that we begin to push not only the institution, but the state to give us a definite commitment of hard monies and then such programs can have some type of greater life expectancy, I guess, in these types of campuses or programs throughout the country.

At the University of New Mexico, we possibly have the largest Indian population on any campus with a two-branch program in Los Angeles and Gallup. With the on-site programs, we have enrolled 1,200 Indian students. On the main campus, we have about 750 students. We offer fourteen courses. We are also offering a minor in Indian studies, primarily through the College of American Studies and the College of Education. We realize, within the last two years, a definite need for various kinds of engineers. Engineering, which is called the Native American Co-Worker in the College of Engineering, is our new addition.

Dr. Michael B. Husband: Planning Coordinator, Indian Studies Program, Morningside College, Sioux City, Iowa.

Morningside College, I suppose the reason why I was invited here is to tell you as briefly as I can what one small, private, midwestern college is doing in the area of Indian Studies. We have just initiated the Indian Studies Program. It is just now getting off the ground. There are a number of reasons why Morningside College should have an Indian Studies program. I suppose the most obvious reason is the rather large Indian population in the Sioux City area. We have an urban Indian population of approximately 1,500, and we are very, very close, adjacent, in fact to the Winnebago, Omaha and the Santee Sioux Reservation in Nebraska. We have had Indian-

oriented and interest of our students and people in the community. Such courses taught include Indian History, American Indian Culture, and American Indian Literature. We do have two Indian staff people and have had for the last three (3) years.

Morningside College, has been working for the past four or five years quite regularly with a number of Indian organizations from this region. Examples include the American Indian Businessmen's Association, the Sioux City American Indian Center of Nebraska, the Intertribal Development Corporation, the Office of Indian Education, and the Sioux City Public School System.

Sioux City has a very high dropout rate among Indian students in the public school system. We feel that through a stronger relationship between the college which is traditionally a teacher training college and the Office of Indian Education, we may be able to help speak of some of these problems. Another reason why I think Morningside should have an Indian Studies program, is the fact that our retention rate among the Indian students at the college has been poor. For all these reasons, we were very happy last year when we did receive Title III funding under the Advanced Institutional Development program, supplemented with community funds from various community agencies and a sort of half-way promise, more or less permanent, funding by various foundations.

To launch our Indian Studies Program, we feel that this program will enable us to develop an integrated program, which will speak to a number of issues, which confront us in the Northwest Iowa region. There are four or five mater objectives that we hope to speak to through the Indian Studies Program. We will be instituting next fall a 21-hour academic minor in Indian Studies with an emphasis in either education or social science.

We will be adding to our curriculum base in the area of Indian-oriented courses and Indian-related courses. We have done so already this year with a course in Indian Religion. There will be course work in such areas as Indian law and treaties and other such courses beginning next fall.

We feel that this major will accomplish a number of things other than increasing the opportunity for greater awareness of Indian history and culture, which is also a need in that part of the country. Because Morningside has traditionally been a teacher-training institution, we have branched out in many other areas. We hope that through the Indian Studies minor education emphasis that we will be helping future teachers and counselors.

We hope, through the Indian Studies minor, to be able to provide an academic base for a program which will enable many of our Indian students to enter professional fields. In the past three years, our small college has developed a number of pre-professional programs in which Indian people have taken interest in Sioux City: These include the present law program, a four-year nursing program, a special education program, a program in Social Work, and programs in Business Administration. We expect a good many of our Indian students to go into many of these areas. Morningside college now has 18 Indian students enrolled.

We are a very small school with limited funds; and consequently, we are not out to do things that we know we can't do. The second objective behind the Indian Studies program at Morningside, of course, is the improvement in the area of student services. For a long time both Sioux City and Morningside College, which has not always been a comfortable place for Indian people, for a variety of reasons. I suspect the reason of our poor retention rate at Morningside, right up until very recently, is because of our Student Services program. For example, financial aids counseling,

and recruitment has not been very good. We have now received funding for a tremendous expansion of student services. Student Services and Indian Studies will work very closely together, now.

The third master objective for the Indian Studies program will be the development and implementation of a broad based Community Outreach Program. We are in a real sense building on something that we already have and that is a working relationship with several Indian organizations and tribal agencies in the region. We have become involved in some of the new areas other than consulting services. We will be developing student internship programs. Some of our students will be serving internships with the tribal agencies and the local Indian organizations. We will be working in the area of educational and consulting services. I should point out that this objective is based on an assumption of a cooperative effort between the college and the area of Indian organizations as tribal agencies. We will be establishing a regional Indian History and Cultural Research and Resource Center. That center will be involved with primarily curriculum development. We are already in the process of working on an oral history program in conjunction with various people in the community. We will be involved with the collection and dissemination of curriculum materials. These are the four (4) basic objectives which we'll be pursuing in our Indian Studies program. We will be expanding our staff. We will have a full-time director of Indian Studies, an assistant director, in addition to Indian staff people we already have. Again, I point out that the program is modest, but we do have institutional commitment. We do have the support of both the Indian and the non-Indian communities, and I feel very sincerely that we're speaking to some very important stated needs.

Harvey Paymella:

Indian Studies is not really studying Indians. I think Indian Studies is more than just some kinds of orientation as to indigneous group of individuals. Indian Studies on campus includes many kinds of activities. It is a tutorial program for many of the young people on campus. It is a counseling center for people who wish to utilize it. Indian Studies is also research. It teaches the young people research techniques. Indian Studies is counseling. The personal kinds of counseling, with the very personal type of counseling, like difficulties within one's self, difficulties in studies, and financial difficulties. Indian Studies is also academic. I think, more so, today than it was in its earlier days because we have fought through several years of trying to get these particular kinds of programs some academic credibility.

Dr. Michael Husband

We are seeking support for this Indian Studies program--both moral support and financial support. A lot of people in the community had some very definite preconceived notions about what Indian Studies was. A good many of them thought it was primarily a cultural thing. Some felt it simply meant adding some Indian-oriented courses and this sort of thing. In our case, Indian Studies means a number of things. It means culture. It means the academics. It is community outreach. It is expanded student services. It is research.

The members of our Advisory Council came to the conclusion that our Indian Studies program is a program that is available to anyone who wants it. We have a number of individuals who have indicated an interest in electing this minor beginning next year, Indians as well as non-Indian students. Some of our non-Indian students, for example, are people who are going into social work and want to remain in the area. Consequently, they want the training and the expertise that some of these courses in the minor can provide.

I think that commitment from the institution is very important. The AIDP Title III program is a five-year program. Our program will be funded for five years. After the five-year period, it must be self-supporting. Then it either dies or the institution keeps it's previously made commitment to keep the program going. I am happy to say that there are two good signs, I think, for our program in the future. One is our applications from both Indian and non-Indian students specifically requesting an Indian Studies minor. Secondly, the commitment of the institution is beginning right now. In fact, our college began several months ago seeking fund replacement for this program through endowments.

QUESTION: Would it be possible for a tribe to contract for higher education monies, then turn right around and have a commitment made between the tribe and an institution of higher learning?

ANSWER: Yes, it is possible. Our department of Business Administration recently submitted, at the request of the Nebraska Intertribal Development Corporation, a proposal for a management training package for tribal employees. I think this type of thing has been done and will continue to be done. We do have on the Winnebago reservation in Nebraska a community college. We hope to work with this community college to perhaps provide services to the tribal agencies which the community college cannot provide. We anticipate to work quite closely with intertribal agencies.